K. Delphos, Devil 4.

THE *Devil of* DELPHOS, OR, The Prophets of *Baal*:

CONTAINING

An ACCOUNT of a Notorious Impostor, call'd *SABATAI SEVI*, pretended *Messiah* of the *Jews*, in 1666. Who afterwards turn'd *Turk*: And of many other Impostors in *Church* and *State*; as, *False Christs*, and *False Prophets* from the Rise of Christianity to the Present Times.

To which is added,

A PROOF that the Present Pretended Prophets are the Prophets of the *Devil*, and not of *GOD*.

LONDON,

Printed for the Author; and Sold by *Tho. Bullock*, at the *Rose* and *Crown* at *Holbourn-Bridge*. 1708.

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THE PREFACE TO THE READER,

By Way of

Introduction to the following HISTORY.

Courteous READER,

THE Design of Publishing the following History, is, to shew thee the Danger that many have fallen into thro' the Delusions of pretended Prophets, who have not been wanting to appear in almost all Ages of the World, as our Saviour himself foretold, *Mat.* 24. 5, 24. *There shall arise false Christs and false Prophets*; and *Many shall come in my Name, and shall*

deceive many. Therefore as the Words of our Saviour have been manifeſted in many Inſtances in Times paſt (as the following Hiſtory makes appear) have we not Reaſon to doubt the Verity of the pretended Inſpired Prophets at this Time riſen amongſt us, who are daily gaining of Proſelites? And ought we not to be very cautious, leſt we be deluded and enſnared by them? "For * ſuppoſing "any one of theſe Prophets is really in-"ſpir'd, yet while he gives no Proof of "his Inſpiration, ſo far is our refuſing "to receive him as an inſpir'd Prophet "from being a Fault, that it is no more "than we are bound in Duty to do; "we ſhould be to blame if we received "him, we do well and wiſely in re-"jecting him: For it would be juſt the "ſame Raſhneſs and Indiſcretion in us "(tho' perhaps it might not be atten-"ded with the like hurtful Conſequen-"ces) to receive as an inſpir'd Prophet "a Man that is really inſpir'd, while "as yet there is no Evidence appearing "of his being ſo inſpir'd, as it would "be

* Dr. *Blackhall*'s Sermon, Preach'd before the Queen. *Page* 11.

" be to give Credit to an Impoſtor.
" And beſides, it may alſo probably be
" a Miſtake of much worſe Conſe-
" quence, to receive as an inſpir'd Pro-
" phet a Man that is not inſpir'd, than
" it wou'd be not to receive as ſuch, a
" Man that is really inſpir'd: For if we
" receive as an inſpir'd Prophet a Man
" that is not inſpir'd, we run a Hazard
" of being deceiv'd by him to our E-
" ternal Ruine; whereas, if for want
" of ſufficient Evidence of Inſpiration,
" we ſhou'd not give Credit to a Man
" that is really inſpir'd, the only Ha-
" zard we ſeem to run is, of not know-
" ing ſome Truths which might be, up-
" on ſome Accounts, uſeful to be known,
" but without the Knowledge of which
" we may do very well, becauſe the
" Holy Scripture alone, we are aſſur'd,
" *is able to make us wiſe unto Salvation.*"
Therefore let theſe Prophets be True or
Falſe, really inſpir'd or not, there is no
Neceſſity for our hearkening to 'em,
and it is no Fault to eſchew 'em; but it
would be a great Crime, and an Argu-
ment of Weakneſs in us, to cloſe with
them, and become their Followers;
ſince we are advertiz'd by the Apoſtle

St.

St. *Paul*, not to be *led aside by every Wind of Doctrine*, Eph. 4. 14. It is ſufficient that we have a plain Rule to walk by, and a ſure Guide to Salvation, in the Holy Scriptures, and in the Exerciſe of that ſound Faith of the Church Eſtabliſh'd, whoſe Doctrine is Pure and Orthodox, and not tainted with Enthuſiaſm. He can never be thought a ſound Chriſtian, who ſhall fly from the Church, of which he is a Member, either out of Curioſity, or Intereſt: For it is a good Maxim which the Roman Catholicks hold, That *he who forſakes his Church, forſakes his God.*

But it may be objected, What if the preſent Prophets work ſuch Miracles as ſhall convince the Unbelievers, that they have a Divine Miſſion from Heaven for what they do or teach, and at the ſame Time their Exhortations, Speeches, and Prophecies (as they call 'em) are agreeable with the Holy Scriptures; can any Man be thought who forſakes his Church, a Forſaker of his God, becauſe he changes his Place of Worſhip to follow the ſame Doctrine in another?

To this I anſwer; Firſt, Let us ſtay 'till

'till their Miracles are wrought: Let them, as *Moſes* did, turn Water into Blood, and the Duſt into Lice; and divide the Channel of the Sea, ſo as Men may paſs through it as on dry Land: Or let them, as our Saviour and his Apoſtles did, with only ſpeaking a Word, heal the Sick, cure the Lame, give Sight to the Blind, caſt out Devils, and raiſe the Dead: And, if theſe Things be really done, then we ſhall have ſome Reaſon to liſten to 'em, and believe in 'em. But, alas our Saviour has given us ſufficient Caution, *Matth.* 24. 24. ſaying, *There ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great Signs and Wonders, inſomuch, that, if it were poſſible, they ſhall deceive the very Elect.* Then is it not neceſſary, at ſuch Time as they pretend to work a Miracle, that it ſhould be done in the Sight and Preſence of ſeveral Credible Perſons, who (without any Contradiction from any other Perſons that were then preſent) ſhall teſtifie the ſame as a Matter of their own certain Knowledge. And then ſuppoſing the Matter be brought thus far, have we not ſtill ſome Grounds in Reaſon, to doubt, and is it not ne-

ceſſary

ceſſary to make a ſtricter Enquiry, whether it was an Operation obviously exceeding the known Power of Natural Cauſes, and of Evil Spirits, (as 'tis evident moſt of the Miracles of *Moſes* and our Saviour were) ſince the Devil, who is call'd in Scripture *the Prince of the Power of the Air*, is able to do for greater Things than any that, as yet, have been reported to have been done by any of theſe Prophets.

Secondly, Suppoſing their Doctrine (which we ſhou'd very ſtrictly likewiſe enquire into) their Speeches and Exhortations be agreeeable to the Holy Scriptures, and there is contain'd in them the ſame Matters of Faith: Yet, as we have no Occaſion to doubt of our Way to Salvation (as 'tis plainly preach'd to us in the Doctrine of the Church of *England*, which is certainly grounded on the beſt, pureſt, and moſt Orthodox Fundamentals of Religion, in the Faith, Belief, and Practiſe of which, Thouſands have liv'd and dy'd, and doubtleſs are made happy;) what Occaſion has any Man to ſeek a New Way? Curioſity is dangerous; it ſhews a wavering and doubtful Mind: He is miſtruſted by his Neighbour, is render'd

uneaſie

uneaſie in himſelf, and certainly runs a Hazard of his Salvation; the Reflection of which (in ſuch Caſes) brings many a Chriſtian to deſpair; and ſo a Man, by forſaking his Church, may forſake his God.

Therefore, Courteous Reader, having ſaid what I think may be ſufficient, to caution thee how thou mayeſt be deceiv'd and led aſtray by Falſe Prophets; and how ſafe and neceſſary it is for thee to hold faſt to thy preſent Profeſſion or Perſwaſion, altho' our Modern Prophets are really ſuch as they pretend themſelves to be; I recommend the following Hiſtory to thy Peruſal, where doubtleſs, thou wilt find, that in Times paſt many Prophets have aroſe with as good a Face as theſe, and by comparing or making a Parallel of the Actions, Ways and Means of the one, with the other, for the Propagation of their Tenents and Encreaſe of Proſelites, thou wilt be the better able to judge for thy Satisfaction, and may'ſt have Reaſon to believe, that the preſent Prophets may be as great Impoſters as any before them. So I conclude with the Advice of the Apoſtle, *That thou holdeſt faſt the Profeſſion of thy Faith, without*

out wavering; And continue in the Things thou hast been taught, knowing of whom thou hast learn'd them. And *Be stedfast and unmoveable, always abounding in the Work of the Lord, forasmuch as thou know'st that thy Labour is not in vain in the Lord.* Amen.

AN

AN Hiſtorical ACCOUNT Of ſeveral FALSE CHRISTS, FALSE PROPHETS, Pretenders to MIRACLES, And other Notorious IMPOSTORS.

IN order to make this Hiſtory the more compleat, it will be neceſſary to trace as early Footſteps of theſe bold Pretenders as poſſible, and ſo proceed gradually in the Account of 'em, in reſpect to the Ages in which they liv'd. Agreeably to which Method, I ſhall begin with

CERINTHUS.

HE liv'd in St. *John's* Days, and pretended to extraordinary Revelations; had many Followers, and taught, *That Chriſt would have a Temporal Kingdom after the Reſurrection, when Men ſhould ſpend a Thouſand Years in a Nuptial Feſtivity.* And ſome are of Opinion, that St. *John* had theſe in his Eye, when he ſays, that *many falſe Prophets were* (even then) *gone out into the World.*

MONTANUS.

D. 200 THis *Montanus* appear'd about the Year 200. He thought himſelf ſo full of Light and Inſpiration, that he aſſerted, That the Promiſe of our Saviour to his Diſciples, *of leading them into all Truth*, was principally intended of himſelf, and fulfill'd in him. He declar'd himſelf the *Paraclite*, and had Two Propheteſſes attending him, who (tho' they were not very eminent for their Sanctity themſelves) atteſted the Divinity of his Miſſion: And they prevail'd ſo far, that *Tertullian*, tho' a great Man, was brought over to them, and he became an Abetter and Publiſher of their Notions. Theſe *Montaniſts*, for the moſt part, agreed with the Generality of Chriſtians, as to the Doctrinal Principles of Religion: But they pretended to be ſent of God, to fix a more perfect Diſcipline in the Church, than had been ſettled by the Apoſtles. They had violent Agitations, and often fell into Extaſies, and whatſoever they ſpake, either then, or immediately after, was reckon'd to be ſpoken by Revelation; and they thought there could be no room to doubt of the Truth thereof. They faſted much, and were remarkable for ſeveral Auſterities. There were many Meetings to conſider of their Prophecies, which were generally cenſured and condemned by the Guides of the Church, and the moſt ſerious and judicious Chriſtians. *Euſebius* gives us the moſt particular Account of them, and how they were oppos'd. *Apollinarius* prov'd them Falſe Prophets, becauſe they foretold Wars that never happen'd. *Miltiades* argu'd them to be Falſe Prophets from their Extaſies, to which the Prophets of the *New Teſta-*

* *Eccleſ. Hiſt. lib.* 5. *cap.* 14. 16, 17, &c.

ment

ment were Strangers. And *Appollonius* prov'd them False Prophets, because they produc'd ill Fruits. But after they had for some Time made a great Noise, they at length disappear'd, and by Degrees dwindled away.

In the next Age the Violence of Persecution drove many Chrstians, especially in *Egypt* and *Palestine*, into the Wilderness, to save their Lives, where they liv'd like Hermits, and became Visionaries. St. *Jerome*, writing the Lives of several of them, draws up Spiritual Romances: *We have Visions, Revelations, and Miracles, at every Turn! Discourse with Monsters, and what not!* *A.D.* 300

ARRIUS. Or, *The Arrians.*

ARRIUS, a Priest at *Alexandria*, appeared at this Time; He was a cunning, subtle Man, full of Eloquence, and one that seemed to be cut out for all Honesty and Elegance, who yet with the *Circæan* Cups of destructive Doctrine, did, in the Time of *Sylvester* Bishop of *Rome*, and the Emperor *Constantine*, draw in a manner all *Christendome* to his Opinion, and so corrupted some, even great Nations in the East, that, except a few Bishops who stood to the true Doctrine, none appeared against him. In order to remedy this Disease, a General Council was called at *Nice* in *Bithynia*, in the Year 325, but to little Purpose; for the contagious Stocks of *Arrianism* were too deeply rooted, so that they were become such ravening Wolves among the Flock of *Christ*, that all that would not embrace their Belief, were to expect Banishment, or Death. They taught, That the Son was not of an *equal Nature* and *co-eternal* with the Father; to confirm which, they alledged *A.D.* 323

that

that Place of St. *John* chap. 10. ver. 30. which ſays, *I and the Father are One*; and tho' they called the Son a great God, yet they denied that he was a living and true God, and co-eſſential with the Father. They boaſted, That they were ready to anſwer all Objections, and acknowledged only One God in a *Judaical* Sence. To that Expreſſion, *I and the Father are One*; they were uſed to retort thus, Doth the Unity in this Place denote co-eſſence? It muſt therefore follow, that it is as much where the Apoſtle ſays, 1. *Cor.* 3. 8. *He that planteth and he that watereth, are One.* They accounted the Word *Trinity* a Laughing-ſtock and Fiction; That the *Son of God* was a Creature; And that the *Holy Ghoſt* was both born of *Chriſt*, and conceived and begotten of the *Virgin Mary*. All that were baptized in the Name of the Bleſſed Trinity they baptized again. They denied that *Chriſt* was the Son of God according to the Spirit and the Godhead: They denied God his own Son — But *Arrius* had not preached theſe damnable Hereſies above Thirteen Years, before the Hand of God cut him off in a miſerable manner; for as he was disburthening himſelf of the Neceſſities of Nature, his Bowels came forth, and with them his Life, *Anno Dom.* 336.

MAHOMET.

A.D.622 ABout this Time aroſe that grand Impoſtor *Mahomet*, a Native of *Arabia*, who ſtil'd himſelf, *The Apoſtle of GOD*. He had ſometimes been a Merchant extreamly rich, and withall very ſubtil. He did not pretend to deliver a New Religion, but to revive the Old one, which (he ſaid) God firſt gave to *Adam*, and afterwards reſtor'd by Revelation to *Abraham*. He own'd *Moſes* and

and *Christ* for Prophets, but said, That the *Jews* and *Christians* had corrupted the Holy Writings; and that he was sent to restore the Law of God to its primitive Purity. He pretended to receive all his Revelations from the Angel *Gabriel*. In his *Alchoran*, which is but a Collection of his Prophetical Warnings, he complains of the Charges that were brought against him, of his being a Magician, an Impostor, and Teller of Old Fables. He deluded Men by Promises of great and agreeable Rewards to such as should believe in him, and Threatnings of dismal Punishments on such as should reject him. His Followers esteem the *Alchoran* (which he writ himself) as their *Bible*, which they represent as so excellent for its Eloquence and Doctrine, as to be equivalent to Miracles. He boasted of a Journey to Heaven, under the Conduct of the Angel *Gabriel*, but could produce no credible Witnesses. He with *Cerinthus*, placed Eternal Felicity in the Lust of the Flesh; and Circumcision, that was long since abolished and antiquated, he renewed. Upon his Disciples he bestowed the Privileges of Polygamy, Concubines, and Divorce, as *Moses* had done; and with Dreams and an imaginary Phrensie was the miserable Wretch ever troubled. When he died, he was put into an Iron Tomb at *Mecca*, which by the Strength of Loadstones, being as it were in the middle and centre of an arched Edifice, hangs up to the Astonishment of the Beholders, by which Means the miraculous Sanctity of this Prophet is greatly celebrated. All his Sayings and Doings are collected as a Supplement to his *Alchoran* by way of Tradition. And thus in the Course of a few Years, as ridiculous an Impostor as ever

was

was vented, gain'd Credit in many Countries; and over-ſpread ſome of the moſt noble and beautiful Parts of the World, where it obtains even at this Day. For a larger Account of this Impoſter, I refer the Reader to his Life, written by the Learned Dr. *Prideaux*, and publiſh'd in the Year 1698, where, upon comparing it with the Schemes and Methods of our New Pretended Prophets, he will find in many Particulars a moſt ſurprizing Agreement.

Revelations and Prophecies of ſeveral ROMANISTS.

A.D.603. THE Superſtitious and Idolatrous Corruption of the Church of *Rome* prevail'd in the Weſt much about the ſame Time as the *Mahometan* Fooleries ſpread far and near in the Eaſt. And in the *Roman* Church an Enthuſiaſtical Spirit has remarkably prevail'd ever ſince its firſt Degeneracy. The Hiſtories of the Lives of their Saints are full of Viſions, extraordinary Revelations and Extaſies. Whenever any Thing was to be undertaken for the Advancement of the Church, and when any new Doctrine or Worſhip, was to be eſtabliſh'd, a Revelation has ſtill been coin'd to direct to it, and confirm it. Thus was the Way pav'd for the Settlement of Image-Worſhip. * And when *the Croiſades* were afterwards ſet on foot, to recover the *Holy Land* from the *Saracens*, and make way for aggrandizing the Pope of *Rome*, by weakening all the Weſtern Princes, PETER the Hermit declar'd he was directed by Inſpiration to urge that Expedition. † And ſo when the Doctrine of the Real Preſence, Tranſubſtantiation, and the Adoration of the Sacrament was to be eſtabliſh'd, there happen'd

* *Vid. Spanhemii Hiſt. Imag. ſect.* 1

† *Vid. Tyrii Bell. Sacr. Lib.* 1. *cap.* 12.

pen'd just at that very Time to be a Woman in the City of *Liege*, named *EVE*, to whom the Spirit revealed that they ought to institute a Feast to the Honour of the Holy Sacrament. ‖ To make Way for the passing the Immaculate Conception of the Virgin into an Article of Faith, the *Cordeliers* produc'd the Revelations and Vision of Saint *BRIGIT*; and the *Jacobines*, who there were against them, by Way of Opposition, produc'd the Visions and Revelations of St. *KATHERINE* of *Siena*. St. *HILDEGARD* also was a celebrated Prophetess in her Days; and her Revelations were confirm'd in a full Council at *Treyers*, An. 1148 with the Concurrence of St. *Bernard*. She, and *CYRIL* the Presbyter and Anchorite of *Mount Carmel* *, prophecy'd lustily against the Mendicant Monks and Friars of those Times. Nay, the Romish Church has He-Saints and She-Saints, famous for Visions and Revelations from one Age to another. She can produce an *Angelick Carmelite*, a St. *Gertrude*, a St. *Elizabeth* of *Schonhoven*, a St. *John* of *la Croix*, and a Thousand more, whose Legends are as full of Revelations as they can hold. Particularly if we consult the Lives of all the Founders of their Religious Orders, as St. *Francis* of *Assise*, St. *Dominick*, and St. *Ignatius Loyola*, we shall find them full of Extasies and Visions, Revelations, and Combats with the Devil, An. 1201 and such like Things. About this Time the *Mendicant* Monks, the *Jacobins* and *Cordeliers*, being weary of the Old Gospel, were for bringing in a New one, which they call'd The *Eternal Gospel*. † It was (as they said) to be the Gospel of the Holy Spirit, and to succeed the Gospel of Christ. They said, That God the Father reign'd under the Law, and the Son under Grace;

‖ *Vid. Bælæum & Molanum, &c.*

* *See their Prophecies in Horpin. de Orig. Monach lib. 6. cap. 17.*

† *Vide Usserium de Pristinarum. Eccl. Successione & Statu, cap. 9. sect. 20. &c.*

but that under the *Mendicant* Orders the Holy Spirit was to enter into his Reign, and reign for ever. The Fancy had a mighty Spread, and the University of *Paris* was in an Uproar about it; but at last the Design was quash'd by the subtle Methods of the Court of *Rome*. However there remain such Footsteps of it to this Day, as may be assistant to such as are desirous by a New Form of Religion to supplant the Old one.

GERARD. Or, *The Publicans.*

An. 1184 ABout this Time (and in the Reign of K. *Henry* II.) appeared one *Gerard* at the Head of Thirty Men and Women from *Germany*, stiling themselves *Publicans*. They denied Matrimony, and the Sacraments of Baptism and of the Lord's Supper, with other Articles. They made a great Noise, and had some Followers, and probably had encreased to a considerable Number, had not the King took speedy and proper Methods for suppressing them. They were very obstinate, and the King finding Fair Words and Intreaties availed nothing, commanded they shou'd be mark'd with a hot Iron in the Fore-head, and be whipped; which Punishment they took patiently, *Gerard* (their Captain) going before them, singing, *Blessed are ye when Men hate you.* After they were whipped, they were thrust out of Doors in the Winter, where they died with Cold and Hunger, no Man daring to relieve them.

A False CHRIST and False Virgin MARY.

An. 1271 MUch about this Time (and in the Reign of King *Henry* III.) there arose

arose a Man, who took upon him to be *CHRIST*, accompany'd with a Woman who call'd her self the Virgin *MARY*. The † Historian has omitted their Names. The Man had procur'd Five Wounds to be made in his Body, in resemblance to Five Wounds in Christ's Body, the better to colour his Imposture; and both he and the Woman went up and down, gathering great Numbers of People after them, whom they would have perswaded to believe in them. They at length were taken up and secur'd by the Magistrates, and gentile Methods were us'd to bring them to an open Confession, or Recantation. But their Madness and Obstinacy were too great to be brought under; so that at last they were adjudged to be immured and shut up betwixt Two Walls, (to the End their Contagion might spread no further) where they miserably ended their Days. † *Baker's Chron. p.* 89.

Of one who pretended to be blind, and recover'd his Sight at the Tomb of King Henry III.

KIng *Edward* the First, going about this Time with an Army to repress some Revolters and Rebels in his Kingdom; before he set forth, he called upon his Mother Queen *Eleanor*, who then lay at the Nunnery of *Amesbury*, with whom whilst he was in Conference, there was brought into the Chamber a Person who pretended to have been stone blind, but that upon his visiting the Tomb of King *Henry* III. he was miraculously restor'd to his Sight. The King no sooner saw this Impostor's Face, but he remembred he had seen him before, and knew him to be a most notorious lying Villain, and des- An. 1274

red his Mother in no Case to believe him. But his Mother, who much rejoiced to hear of this Miracle, for the Glory of her Son, finding her Son unwilling that his Father should be a Saint, grew suddenly into such a Rage against him, that she commanded him to avoid her Chamber; which the King obeyed. As he went forth, he met with a Clergy-man, to whom he tells the Story of this Impostor, and merrily said, He knew the Justice of his Father to be such, that he would rather pull out the Eyes (being whole) of such a wicked Wretch, than restore them to their Sight.

JOHN POWDRAS: A Pretended Prince.

An. 1318 ABout this Time (and in the Reign of King *Edward* the Second) one *John Powdras*, a Tanner's Son of the City of *Exeter*, gave out, That Himself was the true *Edward*, eldest Son of the late King *Edward* the First, and was by a false Nurse changed in his Cradle; and that the then King *Edward* was a Carter's Son, and laid in his Place. This caus'd abundance of Uneasiness and Jealousies in the Government, and great Disturbances were likely to ensue thereupon, had not some of the King's Friends made a strict Enquiry into the Bottom of this Impostor, whom they brought to Judgment, and he was condemned to be hanged. At the Place of Execution he confessed, He had a familiar Spirit in his House in the Likeness of a Cat, that gave him Assurances that he should be King of *England*, and that he had served the said Spirit Three Years before to bring his Purpose about.

J. O.

JOANNES DE RUPESCISSA.

THis *Joannes de Rupescissa*, a *Minorite* Friar, appear'd about this Time, and pretended to the Gift of Prophecy. He foretold Two Anti-Christs; the Desolation of the Nations; the entire Oppression of the Clergy; and the Reduction of the World to the Faith of Christ, before the Year 1270. He pretended that all these Things were revealed to him by the Lord *Jesus*, but not one Particular ever came to pass. An. 1364.

JANOVESIUS.

THis *Janovesius* lived about this Time, and he pretended to the Gift of Prophecy likewise; asserting, That upon *Whitsunday, Anno* 1460, Antichrist would come, who should prevert all Christians, and should mark them in their Hands and Foreheads, and then should be damned eternally; and that all *Jews, Saracens* and *Infidels*, who were seduced by Antichrist, should after his Destruction be converted to Christ, but not the Christians that fell off from Christ.

WALTER LOLHARD: Or, The Lolhards.

THIS *Walter Lolhard*, a great Heretick, appeared about this Time, and had many Followers, who called themselves *Lolhards* from their Author's Name. The Tenets they chiefly held were these following: 1. That *Lucifer* was injuriously thrust out of Heaven, 2. That *Michael* and the Blessed Angels should be punished eternally. An. 1376

3. That

3. That *Lucifer* should be saved. 4. That the Blessed Virgin lost her Virginity after Christ's Birth. 5. And that GOD did neither see, nor would punish Sins committed under Ground: Therefore they gave themselves up to all Uncleanness in their Vaults and Caves.

LA PUCELLE. A great Impostor.

An. 1429 THIS *La Pucelle*, who appeared about this Time, was a Maid of *France*. She pretended to be sent from God for the Good of her Country; *France* being at that Time at War with *England*. She insinuated to the King, that she would expel the *English* out of his Kingdom; which in some Measure she made good. For by her subtle Working the King was received into *Champaigne*, and several Towns were surrender'd unto him, whilst the Lord *Longueville* took by Surprize the Castle of *Aumerle*, and slew all the *English* that were in it. But these were but petty Acquests to the King of *France*: He had greater Difficulties to surmount; and depending on Success, thro' the Prophecy of *Pucelle*, he went and laid Siege to the City of *Paris*, (taking Advantage of the Regent's Absence from thence) and us'd all practicable Means for the taking thereof; but the Citizens defended the Place with such Bravery, that he was glad to sound a Retreat, and leave his slain and wounded Soldiers behind him. *La Pucelle*, who accompany'd him at the Siege, was wounded in the Leg, and found in a Ditch almost stifled with the Mire. She was taken up by a Servant of the Duke of *Alanson's*, and carried after the King to *Berry*. Some time after, she was taken by Sir *John* of *Luxemburg*,

burg, and presented to the Duke of *Burgoigne*, who sent her to the Regent, and he to the Bishop of the Diocese, who judicially proceeding against her as a Sorceress, and Deceiver of the King and his Subjects, she was (after many Delays of Promise to discover several Secrets, and lastly of her feigning to be with Child) publickly burnt at *Roan*. It is to be noted, That a little before her being apprehended, she had caused an *English* Captain's Head to be cut off, because he would not humble himself to her upon his Knees.

A Pretended Blind BEGGAR.

KING *Henry* the VIth going on a Progress about this Time to *St. Albans*, was there made acquainted with a great Miracle; That a Beggar, who said he was born blind, had received his Sight very lately at the Shrine of *St. Alban*. The Duke of *Glouceſter* being in Company with the King, desired he might be sent for. The Beggar was immediately brought before them, and the Duke ask'd him, if he was born blind? He reply'd, Yes, truly. And can you now see? saith the Duke. Yes, I thank God and St. *Albans*, saith the Beggar. Then tell me, saith the Duke, what Colour is my Gown? The Beggar readily told him the Colour. And what Colour saith the Duke, is such a Man's Gown? The Beggar likewise told him presently, and so of divers others. Then, saith the Duke, go you Counterfeit Knave; if you had been born blind, and could never see till now, how come you so suddenly to know this Difference of Colours? And thereupon, instead of giving him an Alms, order'd him to be put in the Stocks. An. 1447

PER-

PERKIN WARBECK, A Counterfeit Prince.

An. 1493 IN this Year this Impostor *Perkin* was trump'd up by *Margaret* Dutchess of *Burgundy*, who could never be easie in her Mind so long as King *Henry* the Seventh (at this Time King of *England*) was quiet in his Throne. This *Perkin* was to represent the real Person of *Richard* the younger Son of K. *Edward* the Fourth, whom the Dutchess gave out was not murther'd, (as he actually was) but in Compassion spared, and secretly sent Abroad to seek his Fortune. *Perkin*, tho' he was not King *Edward*'s Son, yet he was his Godson, and probably might have in him some base Blood of the House of *York*. He had a long Time been kept secretly by the Dutchess, whom she had thoroughly instructed in all Circumstances; which he afterwards practised so gracefully, that even those who had seen and known the (real) young Prince while he lived, could hardly perceive but *Perkin* was the same.

Perkin, being fit to enter on the Stage, the Dutchess sends him into *Portugal*, that, coming from a strange Country, it might be thought he had been driven to wander from one Place to another for Security of his Life, or at least that she (of all others) might not be suspected. From *Portugal* she caused him to pass into *Ireland*, where *Perkin* was well entertained, by Reason the House of *York* was well respected there. From *Ireland* he went to *Paris*, the *French* King having invited him thither to make use of him as a Pretender against King *Henry* for the Crown; where *Perkin* was entertain'd as a Prince, and had a Guard assign'd to protect his Person. Whilst he was at

Paris

Paris about One hundred *English* Gentlemen came over to him. But *Perkin* did not abide long here; for Peace being made soon after between the Two Kings, the *French* King dismissed him, as not being willing to keep him any longer. Then passed he secretly to the Lady *Margaret*, who, at his first Coming, made a *Shew* of suspecting him to be a Counterfeit; but causing him in great Assemblies to be brought before her, as tho' she had never seen him before, and finding him to answer to all Questions she put unto him; she openly professed, That she was now satisfied, and verily thought him to be her true Nephew; and thereupon assigned a Guard of Thirty Persons, cloathed in Murry and Blue, and called him the *White Rose of England*. *Sir Robert Clifford* also, upon *Sight* and Conference with him, wrote Letters into *England*, wherein he affirmed, That he knew him to be the true Son of King *Edward*, by his Face, and other Lineaments of his Body.

King *Henry* hearing of these Things, sent several *Spies* into *Flanders*, who should feign themselves to have fled to *Perkin*, and by that Means the better search out who were of the Conspiracy with him; whose Names being returned to the King, he caus'd them to be apprehended and brought before him, and several of them were executed.

Perkin by this Time having gotten a small Force together, took to *Sea*, and intended to land in *Kent*; where, tho' he met with a Repulse, yet some of his *Soldiers* wou'd venture to land, of whom 160 were taken Prisoners, and brought to *London* railed in Ropes like Horses drawing in a Cart, who upon the Arraignment, confessing themselves guilty, were all executed; some at *London*, and some in Towns adjoining to the *Sea*-Coast.

Perkin finding no Entertainment in *Kent*, ſailed for *Ireland*, and finding no competent Aſſiſtants for him there, he ſail'd to *Scotland*, where he ſo moved the *Scotch* King with his fair Words and colourable Pretence, that he received him in great State, and caus'd him to be call'd the Duke of *York*; and to perſwade the World that he thought him ſo indeed, he gave him in Marriage to the Lady *Katherine Gourdon*, Daughter to *Alexander*, Earl of *Huntley*, his own near Kinſwoman; and ſoon after in *Perkin*'s Quarrel, enter'd with an Army into *England*, making Proclamation, That whoſoever ſhould come in and aid the true Duke of *York*, ſhould be ſpared. But none coming in, he uſed all kind of Cruelty, and laid in waſte almoſt the whole County of *Northumberland*, and then returned Home.

King *Henry*, incens'd at this bold Attempt of the *Scots*, called a Parliament, acquainting them with the Neceſſity he had of a preſent War to revenge the Indignity offer'd him by the *Scots*; and thereupon requiring their Aid by Money, had a Subſidy of Sixſcore thouſand Pounds readily granted him, and preſently a good Army is provided, and under the Conduct of the Lord *Daubeny*, is order'd for *Scotland*; but there ariſing at the ſame Time a great Inſurrection at Home (which begun at *Cornwal*, upon refuſing to pay the Subſidy lately granted) the Army was call'd back to ſuppreſs it, and the Rebels at laſt were overcome.

In the mean time the King of *Scotland*, taking hold of this Opportunity, invaded the Frontiers of *England*, forraged the Biſhoprick of *Durham*, and beſieged the Caſtle of *Norham*. But preſently an Army of Twenty thouſand Men, and a Naval Force were ſent againſt the *Scots*, and not only oblig'd them

them to raise the Siege of *Norham Castle*, but followed them also into *Scotland*; and in short, oblig'd the *Scotch* King to yield to a Truce for a certain Term of Years, upon Condition that *Perkin Warbeck* should be sent out of his Dominions. *Perkin* was immediately commanded to be gone, and he with his Family sailed to *Ireland*, where understanding the *Cornish* Men were ready to renew the War again, he thought to lay hold of the Opportunity for his Advantage; which proved quite contrary. For when he came there, and did what he cou'd to raise a Party to himself (as indeed he did about Three thousand Men) yet he made nothing of it; for having laid Siege to the City of *Exeter*, where he met with a Repulse, and lost a great many of his Men, and finding himself in no Condition to oppose the Force that was by this Time sent against him, he fled (by Night) for Sanctuary to a Town call'd *Beauly*, near to *Southampton*. King *Henry* hearing that *Perkin* was fled, sent after him to the Sea-side to stop his Passage, and apprehend him. The Messengers that were sent, when they came to *St. Michael's Mount*, found not him, but his Wife, a beautiful young Lady, whom they presently brought to the King; to whom, in Honour of her Birth, and in Commiseration of her Beauty, he allowed a competent Maintenance, which she enjoy'd during the King's Life, and many Years after.

King *Henry* by this Time was come to *Exeter*, and spent some Time in Examination of the Offenders, and caused some of the Chief to be executed, and in Clemency pardon'd the rest, who were many in Number. *Perkin* all this while was in Sanctuary, and the King thinking himself in Danger as long as he was in Safety, set a strong Guard

about the Place to keep him from eſcaping; Whereby *Perkin* was ſo reſtrained, that at laſt he ſubmitted himſelf to the King's Mercy, and was thereupon ſent to the *Tower* to be kept a cloſe Priſoner. But *Perkin* found Means to eſcape, and fled to the Priory of *Sheen* near *Richmond*; where diſcovering himſelf to the Prior of that Monaſtery, he beg'd of him, for God's Sake, to get the King's Pardon for his Life; which the Prior effected. But then was *Perkin* brought to the Court at *Weſtminſter*, and was one Day ſet fetter'd in a Pair of Stocks before *Weſtminſter-Hall* from Morning till Night. The next Day he was ſet upon a like Scaffold in *Cheapſide*, and there ſtanding the whole Day likewiſe, he then read openly his Confeſſion, written with his own Hand; wherein he declared his Parentage and the Place of his Birth, and all the Paſſages of his Life, and by what Means he was drawn to make this Attempt. After this he was committed again to the *Tower*, and greater Care order'd to be taken to prevent his making an Eſcape any more; which however he attempted by drawing into Confederacy with him the young Earl of *Warwick*, who had been kept from his Infancy in the *Tower*, and by fair Words and large Promiſes ſo corrupted his Keepers, *Strangwiſh*, *Blewet*, *Aſtwood* and *Long Roger*, Servants to Sir *John Digby*, Lieutenant of the *Tower*, that they intended to have ſlain their Maſter, and ſet *Perkin* and the Earl of *Warwick* at Liberty. But this Practice was ſoon diſcover'd, ſo that *Perkin* and *John a Water*, ſome time Mayor of *Cork* in *Ireland*, one of *Perkin*'s chief Founders, were on the 16th Day of *November*, 1499. arraigned at *Weſtminſter*, and condemned, and both of them on the 22*d*. were drawn to

to *Tyburn*, and there hanged. The young Earl of *Warwick* (whoſe Name was *Edward Plantagenet*, the Eldeſt Son of the Duke of *Clarence*; and the laſt Male-Heir of the Name of *Plantagenet*) was beheaded on the 28th of the ſame Month on *Tower-hill*; and *Blewet* and *Aſtwood* were executed at *Tyburn*. And thus ended the Deſigns of *Perkin Warbeck*, who had troubled both the Kingdom and the King for the Space of ſeven or eight Years.

And here I muſt beg the Reader's Excuſe for Antidating an Impoſtor, much like unto this in many Particulars, who is call'd young *Perkin*, (which Name, I ſuppoſe, was given him in Alluſion to the *Perkin* above-ſpoken of) or Pretended Prince of *Wales*, foſter'd upon the People of *England*, as the Lawful Son of King *James* II. juſt before the Revolution in 1688. whom the Preſent *French* King (in the Late Reign of King *WILLIAM* of Bleſſed Memory) declared Rightful Heir to the Crown of *England*; which gave Occaſion for the Bloody War in which we are now engag'd, and which has coſt the Lives of ſome Thouſands of Souls. And the late fruitleſs Expedition, the *French* King put the Pretender upon, to invade *Scotland*, in order to uſurp the Crown of *Great-Britain*, is a very near Parallel with the former *Perkin*'s Attempt to land in *Kent*, who was forc'd to return with Shame and Loſs. In ſhort, there is ſuch an Agreement, in ſeveral Particulars, between theſe two *Perkins*, that I cou'd not tell how to prevent hinting upon the Latter in this Place; as not intending to enlarge upon the Subject, it being freſh in the Memory of moſt People now living.

THO-

THOMAS MUNTZER.

An. 1521 THIS *Muntzer* appeared about this Time in *Germany*. He pretended to have Communication with GOD, *Luther*, &c and taught, That the * Preachers of that Time that contributed their Endeavours to the Advancement of the Gospel, were not sent by God, but were meer Scribes and impertinent Interpreters of the Scriptures: That the Scriptures, and the written Word, were not the pure Word of God, but only a bare Testimony of the true Word: That the true real Word was something that was intrinsical and heavenly, and immediately proceeding out of the Mouth of God, and consequentely to be learned intrinsically, and not out of Scriptures, or by any Human Suggestion. He likewise brought Baptism into Contempt, affirming, That there was no Warrant from God for *Pædo-baptism*, of Baptism of Children, and that they ought to be baptized after a spiritual and more excellent Dispensation. He further endeavour'd to teach, That Christ's Satisfaction for us was necessary: That Matrimony in the Unfaithful and Incontinent was a Pollution, meretricious and diabolical: That God discover'd his Will by Dreams, (he himself being mightily infatuated with them) holding that these were (as it were) communicated by the Holy Ghost. This Doctrine did he disperse throughout all *Germany*, by printed Books and Epistles, which gain'd him many Disciples and Followers, who looked upon him as a Heavenly and Spiritual Prophet; one taught by the Spirit of God, without any Human Assistance. In the Years 1523. and 1524. he taught at *Alsted*,

Alsted, a City in *Saxony*; where in all the Discourses that he made there, he inveighed bitterly against both Ministers and Magistrates, and did all he could to stir up the People to Sedition against them: But he was soon driven from thence, when he came to *Norimbergh*, and then into *Switzerland*, afterwards to *Cracovia* at the Town called *Grieſſen*, were he continued some Weeks, using the same Means to sow Sedition there as he had before at *Alsted*, especially in the Country of *Stuling*, where he sowed so much of his contagious Seed among his factious Disciples, as grew afterwards to an extraordinary Harveſt. From thence he went to *Mulhusium* in the Country of *During*, where he writ Letters to some of the most Confident to his Religion; by whose Countenance and Assistance factious Spirits were more and more exasperated against the Magistrate. In short, to draw as many Minds as he cou'd to favour his Party, he promis'd Mountains of Gold to the common People, who were to cry him up as a true Prophet. Great Numbers of mean People flocked to him from many Places; and by his Subtilty and the Authority he had gotten, he perverted the very Magistrate of *Mulhusium*, and made him a new Abettor of his Opinion. He told them, That it was revealed to him from God, *That the Empire and Principalities of the VVorld were to be extirpated*, [meaning the *Millennium*, or God's Reign for a Thousand Years, was come, and that it was to begin with them] *and that the Sword of* Gideon *was put into his Hands to be employed against all Tyrants*, [meaning those Magistrates and Princes that opposed this Reign, or the Motions of that Spirit within them] *for the Assertion of true Liberty and*

the

the Reſtauration of the Kingdom of Chriſt. By his induſtrious ſpreading of this Doctrine, the Numbers of his Followers encreaſed prodigiouſly: For in the Year 1525. the Country People throughout *Swedeland* and *Franconia*, and divers others Places, riſe up againſt their Magiſtrate, forced away a great Part of the Nobility, plunder'd Towns and Caſtles, and made an abſolute Devaſtation by Fire and Sword. The Landgrave *Henry*, moved at theſe Things, waged War againſt them, and entirely defeated 'em in Two Battles; in the laſt of which, Five Thouſand were ſlain, and Three hundred taken Priſoners, who had all their Heads cut off. Thoſe that eſcaped falling quietly to their reſpective Buſineſs, blaming themſelves for their too great Credulity in this Impoſtor, who, to encourage them to fight, ſaid, *He could with the Lap of his Coat break the Force of the Cannon, and that he could receive the Bullets without being wounded by them.* He made his Eſcape to *Frankenhuſum*, and hid himſelf in a Houſe near the Gate, where a certain Nobleman had taken up his Quarters. He was taken, and brought before *George* Duke of *Saxony* and the *Landgrave*, who order'd him to be put to the Rack. When the Wretch was under Torture, and was put in mind of the Multitude of poor Souls, of whoſe Miſery and Ruin he had been the Occaſion, inſtead of diſcovering the leaſt Remorſe, he laugh'd, and ſaid it was their own Fault. Afterwards he was put into a cloſe Priſon, where he begun to relent, and at his Death he openly acknowledged his Wickedneſs, and withal addreſſed theſe Words to the Princes that were preſent: *Shew Mercy and Compaſſion, ye Princes, leſt hereafter you incur, by my Example, the Puniſhment I now ſuffer:*

Read,

Read, and attentively consider the Holy Book of the Kings. Having said this, his Head was struck off, and fasten'd to a Stake, for an Example to others.

Dr. BALTHAZAR HUBMOR.

THIS Dr. *Hubmor*, was a very Lear-An. 1523. ned Clergy-man at *Ingolstadt*, a great Patron of Anabaptism, and a sworn Promoter of that Sect. In his Sermons at *Regenburgh*, he inveighed so bitterly against the Usury of the *Jews*, that he banished it even to eternal Damnation. He brought in a certain Religious Worship to be done to the Virgin *Mary*, and some superstitious Vows, and was the Cause of great Tumults and Insurrections, and had built his Doctrine upon very solid Foundations; which however was overthrown, on the 17th of *January*, 1505. by the Senate of *Suring*. The Heads of his Doctrine which he before defended, and whereof he afterwards made his Abrenunciation, were these: 1. That he detested the Cheat and Human Invention of Anabaptism. 2. He affirmed, That the Spirit, both before the Fall, and after, was uncorrupt and unblameable, and that it never dies in Sin; whence it should follow, that not it, but the Flesh, is deprived of Liberty: 3. He also acknowledged that the Spirit overcomes and triumphs over the Flesh. His Wife was of the same Opinion with himself; and being taken, and imprison'd for some Time at *Vienna*, were both committed to the Flames, and burnt to Death.

JOHN HUT. *And Hutſian Fraternity.*

An. 1523. IN the Times of the forementionʼd *Balthazar* roſe up *John Hut*, a Learned Man, and great Prop of Anabaptiſm. He accounted *Pædobaptiſm* as an execrable Fiction of the Schoolmen; and perſwaded ſeveral Perſons, that if they were not baptized by him and his, they muſt undoubtedly incur great Danger to their Souls: To which he added, That thoſe who were honoured with the Prerogative of his Baptiſm, ſhould be the reſtored People of *Iſrael*, and that the wicked *Canaanites* ſhould be deſtroyed by their Swords; and that God ſhould reveal from Heaven the Time wherein theſe Things ſhould be fulfilled. To Viſions and horrible Dreams (which he thought proceeded to him from God) he gave great Credit; and affirmed, That he ſaw the Preparations of the Laſt Day, and the Angel going to blow the laſt Trumpet, upon an indiſputable Revelation from God. Upon the Account of which Dreams his Followers, as credulous as himſelf, ſpent and deſtroyed all they had, and reducʼd themſelves to the utmoſt Poverty before the Day came. However they ſtill adorʼd this miraculous Piece of Madneſs as a true Prophet, even to Admiration. Of which Men there are at this Day great Numbers of ʼem at *Merhern*, where they live in Convents on their Accidental Contributions, and work with their Hands for a Livelihood, applying themſelves to any Handicraft, whereof they are the Maſters and Governors, who by the Commodities gained by them encreaſe the common Stock. They have at Home with them their Cooks, Scullions, Errand-Boys and Butlers, who have

have a Care and diſpoſe all Things they do in Monaſteries and Hoſpitals. They ſtudy to maintain mutual Peace and Concord, being all equal. They are commonly known by the *Hutſian Fraternity.*

MELCHIOR RINCK.

THIS *Melchior Rinck* was a wonderful Enthuſiaſt, and an Extraordinary Promoter of Anabaptiſm; uſing with his Followers, to celebrate the Feſtivals of it. He was accounted no ordinary Promoter and Interpreter of Dreams and Viſions, which it was thought he could not perform without the ſpecial Indulgence of God the Father; nay, he arrived to that Eſteem among the chiefeſt of his Opinion, and became ſo abſolutely poſſeſſed of their Minds, that they interpreted whatever was ſcattered Abroad concerning Dreams and Viſions, to have proceeded from Heavenly Inſpirations from God the Father. And here I think it neceſſary to give the Reader one very remarkable Inſtance (to omit others) *viz.* An. 1526.

At *Sangall* in *Switzerland*, even at a full Council, one of his Diſciples, named *THOMAS SUCKER*, being rapp'd into an Enthuſiaſm, (his Father and Mother being then preſent; and his Brother *Leonard* having by his Command caſt himſelf at his Knees before him) calls for a *Sword*: Upon which his Parents and others demanded his Meaning for it. He bid them not be troubled in the leaſt, for there ſhould happen nothing, but what ſhould be according to the Will of God. Of this waking Dream did they all unanimouſly expect the Interpretation: When, of a ſudden, the too credulous *Thomas*, in Preſence of all the

Spectators, cut off his own Brother's Head; and having forgotten the Uſe of Water, baptized him with his own Blood. The Horridneſs of the Action obliged the Magiſtrates to take Notice of it, and the Malefactor was dragg'd to Priſon by Head and Shoulders, where having long conſider'd upon the Matter within himſelf, profeſſed *he had therein obeyed the Decrees of the Divine Power*: And nothing but Death could change his Opinion.

HOFMAN, a Skinner,

An. 1528. IN this Year *Melchior Hofman*, a Skinner of *Strasburg* appeared. He was an eloquent and crafty Man, and at *Embda*, in *Weſtfrieſland*, he enſnared 300 Perſons of both Sexes into his Doctrine of Anabaptiſm, inſinuating, That whoever refuſed to comply therewith, were in Danger of Damnation. This Man, upon the Prophecy of a decripid old Man, went to *Strasburg*; it having been foretold him, that he ſhould be caſt into Priſon, and remain there Six Months; at the End of which Time he ſhould be ſet at Liberty, and, with his Fellow-Labourers, diſperſe the Harveſt of the Goſpel through all the World. He was acknowledg'd and honour'd by his Followers as a great Prophet; and was a great Prop and Pillar of the Reign of *Muntzer*. Having made what haſt he cou'd to *Strasburg*, in order to the fulfilling of the Prophecy, he there challenges the Miniſters of the Word to diſpute with him, which was agreed upon the 11th. of *Jan.* 1532. *Hofman* ſtifly adhered to the foreſaid Proprophecy, as alſo to his own Dreams and Viſions; nor would he acknowledge himſelf overcome. But his Adverſaries Mildneſs having

having somewhat appeased him, he was thence dismissed, and ordered to Prison; which created so much Joy in him, that he made a Thanksgiving to God, put off his Shoes, aud flung his Hat in Air, calling the living God to witness, that he would live upon Bread and Water before he would discover and brand the Author of that Opinion. In the mean time some Prophets began to rise and make a Stir, hinting, That he should be secured for that Half Year, and that afterwards he should go Abroad with One hundred and forty four thousand Prophets, who should bring the whole World under the Subjection of their Doctrine, without any Resistance.

There was also a certain Propheteſs who should Prophecy, That this *Hofman* was *Elias*, that *Cornelius Polterman* was *Enoch*, and that *Strasburg* was the *New Jerusalem*: And she had also dreamed, That she had been in a great and spacious Hall, wherein were many Brethren and Sisters sitting together, whereinto a certain Young Man in shining Apparel should enter, having in his Hand a Golden Bowl of Rich Nectar, which he, going about, should taste to each one; to whom having drank it to the Dreggs, there was none pretended to compare with him but only *Polterman*. But poor *Melchior* having nothing, yet made Possessor of a strong *Tower*, did, after the Example of *Esdras*, signifie by Letters, that his Baptism should be put off for Two Years longer, until *Africk* should bring forth another Monster that should carry Hay in its Horns. There were many other Drems, and some Nocturnal Pollutions which they attributed to Heaven, and thought such as should have been written in Cedar. But it was *Melchior*'s Pleasure to think it a miserable happy

happy Kind of Death, to die voluntarily, by pining and consuming away with Hunger Thirst, and Cold.

JOHN MATTHIAS.

An. 1532. AT this Time arose *John Matthias*, a Baker, at *Harlem*, a Man of no Literature, yet crafty and boldly eloquent. He was a celebrated Prophet among the *Anabaptists* of those Times, tho' a very filthy and lecherous Man; for he neglected and slighted his own Wife, who was grown pretty aged, and fell in Love with an Alehouse-Keeper's Daughter, whom he could not resolve upon any Way to seduce, but by an Angelical Carriage, and a counterfeit Sanctity. He made frequent Visits to her, and entertaining her with his Visions and Revelations, he thereby drew her to his Opinion, and convey'd her into a secret Place at *Amsterdam*, where he professed himself a Doctor and a Preacher; affirming, That God had revealed certain Secrets unto him, not yet revealed to others; and that he was *Enoch* the Second High-Priest of God. Upon some he laid Hands, and sent them Two by Two as Apostles and Messengers of Christ; dispatching to *Munster* one *Gerard* a Bookseller, and *John Buckhold* the Botcher of *Leyden*, and others into other Places. These Emissary Messengers held Marriages of no Account, and dreamed divers other Things. Some taught by Parables, and their own illusive Dreams; others acknowledg'd not him a Brother who defiled his Baptism with Sins; others preferred the Baptism of Saint *John* before that of Christ; others taught, That all Magistrates, and whoever were unsatisfied with their Religion, ought to be

be destroyed Root and Branch. Some would acknowledge nothing but their own Visions and Prophesies; others, That all the Prophets and Teachers that were departed this Life, should shortly rise again, and should reign with Christ upon Earth a Thousand Years, and should receive a Hundred Fold for whatever they had left behind them. Some of these Men affirmed they had Communication with God, and some with Angels, &c. Hereupon the great Prophet *John Matthias* (upon whose Account his most vain Apostles already proclaimed a Peace, perceiving an Occasion by this Means of domineering in the World, consecrated in his stead his Disciple *James Campensis*, a Sawyer, Bishop at *Amsterdam*, committing unto his Charge the People, to be seduced with the same Zeal as he had begun. These Things being thus fairly carried, he repaired to *Munster* to his Apostle and Ambassador *John Buckhold*, whom he made Governor of the City, and who presently after set forth this severe Edict, viz. *That every Man should bring his Gold and Silver, and whatever else were of greater Importance, into the common Heap; and that no Man should detain any Thing at his* Houses *for the receiving of which Things so collected, a Place was appointed.* Tho' the People were not a little astonish'd at the Rigor and Severity of this Edict, yet they submitted thereto. He also forbad the Reading of all Books, but the *Bible*. At this Juncture, a certain Tradesman, nam'd *Hubert Frutiling*, had scattered some contumelious Expressions against this great Prophet: At which he being incensed (even to the Loss of all Compassion) caused the said *Frutiling* to be brought into the Market-Place, where he is accused and sentenc'd.

tene'd. Whereupon *Matthias* himſelf laying his violent Hands upon this innocent Man, flung him to the Ground, and run him through with a Spear; but finding by the Palpitation there was ſtill ſome Life in him, he order'd him to be remov'd from thence, and taking a Muſket that was ready charged from one that ſtood by, ſhot him to Death; inſinuating, That he was commanded by God to do what he had done; but I rather believe it a Command of the Devil's. This performed, he took a long Lance in his Hand, and haſtily ran about the City, crying out, That he was commanded by God the Father to put to Flight the Enemy, which at that Time had cloſely beſieged *Munſter*; and running like a Mad Man upon the Enemy, he himſelf was run through by a Soldier of *Miſna*.

JOHN BUCKHOLD; Or, John of Leyden.

An. 1533. THIS *John Buckhold* was a Botcher of *Leyden*, a crafty, cunning, ſubtle, confident Fellow, who cou'd turn himſelf (as 'twere) into any Shape: He was likewiſe very eloquent, well vers'd in the Scriptures, and a fervent Anabaptiſt. He ſucceeded *John Matthias* (the foremention'd Prophet) and told the People of *Munſter*, (who look'd upon *Matthias*'s Death as an ill Omen of their Deſtruction) That they ought not to mourn for that unlook'd-for Miſcarriage of the Prophet, for that it had been long before revealed to him; and withal, that he ſhould marry his Widow. Afterwards he ſignified to them, *That it was reveal'd to him from Heaven, that a Man might marry as many Wives as he would*; agreeable to which

which Opinion, he took to himself Three Wives at once, the most Eminent of which was the Widow of the deceased Prophet *Mathias*, whom he afterwards dignified with the Title of Queen. For upon the 24th of *June*, which is the Day of the Nativity of St. *John Baptist*, in the Year 1534. at *Munster*, there sprung up another new Prophet, named, *JOHN TUYSENTSCHREVER*, a Goldsmith of *Warendorp*. The People being generally summoned to the Market-Place, this Man acquainted them, *That the most holy Prophet*, JOHN BUCKHOLD *of* Leyden, *was to be exalted to Kingly Dignity, and that he should inherit the Eternal Seat of his Father* David, *and should possess it with far greater Majesty.* He having prophesied these Things, *Buckhold* kneeling down confirmed all, saying, *That so much had been reveal'd to him from God the Father ten Days before; tho' it was against his Inclination to take upon him the Difficulties of Government.* The common People were very much astonish'd at this Piece of Extravagancy, and many shew'd themselves much concern'd thereat; and tho' some might reasonably doubt the Truth thereof, yet Fear oblig'd them to keep silent. In a short Time after this, *Buckhold* having been successful in some Encounter, had now assumed what Authority he pleased; and he who lately was but a Botcher at *Leyden*, was now made King at *Munster*, and invested with all the *Regalia* of Supreme Authority. He immediately degraded the Twelve Counsellors of State, and constituted for himself a Vice-roy, and several new Officers, as Princes us'd to do. He deck'd himself with most sumptuous and costly Robes, and had Two Crowns of solid Gold, and a Golden Scabbard. He walk'd

John Tuysentschrever, *a Goldsmith, pretends to Prophecy.*

walk'd in his Ornaments, with two young Men in Courtly and Magnificent Habits, one on each side of him; the one carried a naked Sword, the Handle whereof glitter'd with Gold and precious Stones; the other held the *Holy Bible*, together with a Golden Crown shining with most excellent Pearls. A certain Jewel dazling the Beholders with the bright sparling of a Diamond, and to which was hanged a Golden Apple (to represent, as it were, the World) wound through with Two Swords a-cross, hanged at his Neck. His Nobles, who were twenty eight in Number, clad in Green and Ash-colour'd Garments, and having on White Turbants, accompanied him. His Titles were, *The King of Justice*, *The King of the New* Jerusalem. A Throne was erected for him of three Steps high in the Market-Place; in which when he sate down, 'twas adorn'd with more than *Attalick* Sumptuousness. He caus'd some Money to be coin'd, on which was this *Latin* Inscription, VERBUM CARO FACTUM, QUOD HABITAT IN NOBIS, that is, *The Word made Flesh, which dwelleth in us*. A short while after the Prophet *John Tuysentschreyer* went sounding a Trumpet thro' the Streets of the City, thereby inviting all to the Lord's Palace, where there being a sumptuous Feast prepared, he magnificently entertain'd all that came. The King himself, the Queen, and all the Courtiers, waited on them. At the last Course he gave to every one a Loaf of unleavened Bread, saying, *Take, Eat, and celebrate the Lord's Death*; which done, the Queen in like manner carried about the Cup: By which Ceremony, the Supper of the Lord, or rather that Scene of Pleasure and Wantonness, was certainly very

very basely celebrated. When the Feasting was over the Prophet *Tuyssentschreven* goes up to preach, requiring their Attention to the Word of God; whereunto they unanimously consented. He acquainted 'em, That it was revealed unto him from the Heavenly Father, that twenty-eight Ecclesiasticks should depart out of this City, and should preach our Doctrine throughout the World, whose Names he recommended, and designed the Way they were to take their Journey, *viz.* Six for *Osenburg*, as many for *Warendorp*, Eight for *Soyst*, (for which Quarter himself was one) and the rest for *Coesveld*. These Exercises over, the King went to Supper, and at the second Watch of the Night, caused the fore-mentioned Apostles to take their Journey, giving unto each of them a Piece of Gold, with this Charge, That neglecting their own Safety, they should deposite it for a Note and Testimony of consequent Condemnation wherever they bestowed it. They went their Ways, and in several Cities they came to, they howl'd out, *Repent, repent; the Axe is laid to the Root of the Tree: If you repent not, and be re-baptized, Woe, woe be to you, ye are undone?* But they never returned again, all having (except one who escap'd the Gallows) met with Punishments suitable to their Sedition.

K. John's Principal Minister, a Prophet.

King *John's* principal Minister, was one *KNIPPERDOLING*. He once crept upon the Heads of the People, as they stood very thick in the Market-Place at *Munster*, and breath'd upon them, one after another, saying, *The Father hath sanctify'd thee; receive thou the Holy Ghost.* Nothing was more commonly talk'd of among the People, than the Kingdom of Christ on Earth, when the Wicked were to be destroyed, and the

the Elect to reign. And *Luther* with them was even worse than the Pope himself. The Infatuation continu'd all the Time the City was besieged, and it is impossible to relate what Bloodshed and Devastations it occasion'd. Thousands were kill'd by the Sword in defending the City, and an infinite Number starved to Death: For King *John* (whose Crown by this Time began to sit very uneasie on his Head) had given the Citizens, and many of his Disciples, just Reason to suspect him; he having promised the Deliverance of the City several Times, which was not as yet come to pass. Several of the Citizens began to hold private Consultations how they might take their King, and deliver him up to the Enemy, to better the Terms of their Composition. But King *John* being aware (or at least afraid) thereof, chose out of the People Twelve Men, whom he made Captains, and assigned them their several Guards and Posts in the City, which they were to make good, promising them vast Riches and Preferments for their Encouragement. This done, he again promised the Citizens that the Siege should be rais'd before *Easter*. In the mean time the Famine raged sore, insomuch that several People dropp'd down dead in the Streets for want of Food: Which occasion'd one of his Queens to say (for he had many) *That the most cruel Sword of Famine came not from God*. The King, upon Notice of these Words, caused her to be brought into the Market-Place, attended with his other Queens; and commanding her to kneel down in the midst of them, he insulted over her, and affirm'd, That she had carried her self as a common prostituted Whore, and had been disobedient

to

to him, and then cut off her Head with his own Hand; her Fellow Queens in the mean time singing, *Glory be to God on High*, &c.

Easter-Day being near dawning, and no Probability of the City's Deliverance appearing, to elude the People according to his wonted Insinuations, he feigns himself to be sick, and that after six Days, he would appear publickly in the Market-Place; but as to the Deliverance, which they were to expect according to his Intimation, it was to be understood after a Spiritual manner, and so it should certainly come to pass: For he affirmed, for a most certain Truth, *That in a Divine Dream he saw himself riding on an Ass, and bearing the unspeakable Weight of Sin, and that all that had followed him were freed from their Sins.* But this wou'd not do, the Time was now come when his Reign should be brought to a Period, and the City deliver'd into the Hands of the Enemy: For one of his Noblemen and Privy-Counsellors, named *John Longstrat*, goes to him (knowing he had great Confidence in him) and tells him, That in Fourteen Days he could relieve the City with Provisions, and raise a Supply of Three hundred Men. By this Pretence he flies to the Enemy, and for a certain Sum of Money, and Pardon of his Life, betrays the City to the Bishop who besieg'd it. The *Eve* of Saint *John* at Night was appointed for this Design, having promised upon Oath, that then the Gate called the *Cross-Gate* should be open'd to the Bishop. He returns to the King, and assures him, upon his Faith and Reputation, that the Recruits of Provisions and Forces should be ready within the Time appointed. And then he acquaints the Guards, that the promised For-

ces

ees were to come in the Night, which would be Star-light enough, to receive them as Friends. The Gates at the Time appointed were ſet open; and the Enemy being enter'd into the City, upon the Watchword given, fall upon the Guards, and kill'd 'em all. Now nothing could be heard, but the Cry of *Arms! Arms!* The King and his Courtiers were got together in the Market-Place, and making up a great Body, drove the Enemy to the Gates of the City, which the Citizens had again ſhut: But the Enemy without, by their Engines, ſoon broke the Gates and enter'd again, and a blood Slaughter enſued, till at laſt the King himſelf, *Knipperdoling* and others were taken by the Enemy; ſuch of his Party as eſcap'd the Sword, flying into Holes and Corners for Security. The King was carried Priſoner to the Caſtle of *Dulmen*, about three Miles off *Munſter*, and after having been there for ſome ſhort Time, he was brought out, and with two of his Accomplices, ſhewn up and down the Country, to divers Captains and Eccleſiaſticks of the Landgrave, which gave Occaſion to ſome Diſputations, in which the poor King was Nonplus'd: He then confeſs'd his Offences, and caſt himſelf wholly upon Chriſt, but his Companions ſhewed a vain Obſtinacy. At laſt they were faſten'd to a Stake, and their Bodies pull'd to pieces by red-hot Pincers out of the Fire; and at laſt, to haſten their Deaths, were run through with a Sword. Their Carcaſſes were put into Iron Baskets, and hung out at the Tower of St. *Lambert* as *Anathema's* of Eternal Example. And thus ended the diſmal Tragedy of *Munſter*.

E L I-

ELIZABETH BARTON. Or The Holy Maid of *Kent*

ABout this Time arose in *England*, one *Elizabeth Barton*, who was called the *Holy Maid of Kent*. She had several Abettors, whose Names were, *Richard Master* a Priest, Parson of *Aldington* in *Kent*; *Edward Bocking*, Dr. of Divinity, a Monk of *Canterbury*; *Richard Deering*, a Monk; *Henry Gold*, Parson of *Aldermary*; *Hugh Rich*, a Fryar Observant; *Edward Thwyats*, *Richard Risby*, and *Thomas Gold*, Gentlemen. This Maid had learned to counterfeit falling into Trances, in which she would deliver many strange Things; and amongst others said, *That by Revelation from God and his Saints, she was informed, that if King* Henry * *proceeded to the Divorce (which he was then about) and married another, he should not be King of* England *One Month after.* And here we may see how credulous oftentimes great Scholars are in believing Impostures, when *Warham* Arch-bishop of *Canterbury*, and *Fisher* Bishop of *Rochester*, were thought to give Credit to this Counterfeit: So that we need not wonder at St. *Austin*, who, tho' he gave Credit to many Lying Miracles, yet they were such as had more Probability in them than this, which consisted in making of Faces, as upon Examination of the Maid and her Abettors was confessed; and thereupon she and most of them were condemned, drawn to *Tyburn*, and there hanged. An. 1534. * K. *Hen.* VIII.

HERMANUS SUTOR, a Cobler, who pretended to be the true Messias and Saviour of the World

An. 1535. THIS *Hermanus Sutor*, a Cobler of *Leyden*, was one of the Tumulters in the Affair of *Munster*. He professed himself a *True Prophet*; *that he was the True Messias, and Saviour of the World*, nay, farther (which causes Horror in the Relation) *that he was God the Father*. He was an excessive Drinker, and us'd to lie naked in his Bed from the Privy-Part downward, with a Hogshead of strong Beer by him, which he drank in Healths, and at large Draughts, being always very thirsty, and almost continually drunk; when he would roar out with a heidious Voice, *Kill, cut the Throats of all these Monks, all these Popes, and especially our own Magistrates, without any Quarter! Repent! Repent! for your Deliverance is at Hand*, &c. He however got many Followers, and they, with himself, denounced to several Ministers of another Religion, That Peace was not to be rejected without incurring the dreadful Effects of the last Judgment, which was now at Hand. The very same Night which he had prophecy'd should be the last, and the World was to be turned into Ashes, a great many People embraced him, whereever they could, with those Compliments which they should use to one, as without the Barnest of whose Baptism they were to expect the Reward of Disobedience, and Eternal Destruction to be treasured up for them. The Sacrament of *Anabaptism* being according to these Ceremonies, celebrated, he (who stil'd himself *Father*) commanded his Followers (whom he call'd his *Children*) to Prayer in these Words, *Pray! Pray! Pray!*

pray! mouthing it out at a strange rate; and then they fell on their Knees, and disgorged a strange Medly of Prayers and *Songs*. The Master of the House in which they were, being an Inn-keeper and withal Lame, (whose Name was *Eppo*) sitting near this great Father, towards whom the Father turning, said unto him, *Arise and walk*; But *Eppo* finding himself still lame, withdrew from him and his Company, whom he look'd upon as Cheats, and went and hid himself in another Man's House.

Presently after these Things had pass'd, there arose another, named *CORNELIUS CÆMITERIENSIS*, (supposed to be a Grave-Digger) who ran about the Streets in a strange manner, whom the Father called *Son*. This Son, when the Father lay sick in his Bed of an imaginary, or at least such a Disease as puzled the Physicians to find out, cried out, for an Hour together, *Father, Look upon thy People; have Mercy upon thy People: O let thy Bowels, O Father, be moved to Compassion*. The Father being moved at these Addresses, commands a Tankard of Beer to be drawn out of the Hogshead which was near the Bottom, and drinking it off 'till he came to the Lees, he gave it to his *Son*, and bid him *Drink up the Holy Ghost*. The Son drinks up the Remainder accordingly, and then the Father flings out of Bed, with whom the Son joins in Roaring out these Words, *Mortifie the Flesh, mortifie the Flesh; the Flesh is a Devil, the Flesh is a Devil; mortifie the Flesh*, &c. Upon this there presently rises up another, who pretends to be possess'd by an extraordinary Vision, and he runs up and down likewise, carrying along with him in his Roarings and Yellings, all the Signs of the greatest Madness. The com-

mon People were much affrighted at this Helliſh Crew, and cou'd not tell what to think or make of 'em: For the Father and his Son taught, That they ought to lay aſide all their Garments, and go naked; and many of the Vulgar Sort, both Men and Women, believing in them, ſtripp'd themſelves of all they had, and went naked. The Son, at another time exhorting the People in a hideous yelling Tone, to Singing and Prayer, and to reſiſt the Devil; the Father immediately interpoſes, and tells them, That the Time of Prayer being done, and the Time of War coming on, they muſt take up the Inſtruments of War. Then he mounts a Pulpit, and declared himſelf to the People with a loud Voice, That he was the *Son of God*, and that he was born a *True Mediator unto them*? One ſtanding by, and queſtioning the Truth of what he ſaid, the Son took hold of him, and flung him into a Common-Shore, ſaying unto him, *Now art thou deſervedly caſt into Hell*; but the Man got out again preſently. This occaſion'd a great Tumult, which *Charles*, Lord of *Guelderland* ſent Troops to appeaſe; upon whoſe Appearance, *Herman*'s Followers forſook him; and one *Drewjis*, out of pure Spight for being deluded, took hold of the Father, and dragg'd him out of his Bed (in a Houſe to which he had made his Eſcape) and gave him up to the aforeſaid *Charles*, who was at that Time Viceroy of *Groningen*, where the Blaſphemous Wretch was impriſon'd, and at laſt brought to be executed: But he hardening himſelf againſt the moſt cruel Torments that could be inflicted on him, ſtill cryed out, *Deſtroy, deſtroy, deſtroy Monkes, Popes, kill all the Magiſtrates, and* particularly our own: In the midſt of theſe

Baulings,

Baulings, being worried out, he gave up his wretched Ghoſt.

THEODORUS SATOR, an Anabaptiſt, turns Adamite, and Prophet.

UPon the Third of *February* in this Year, at the Houſe of one *John Sifrid*, a Cloathworker in *Amſterdam* (the ſaid *Sifrid* being gone into *Auſtria* upon ſome Buſineſs) there met together ſeveral Men and Women, who profeſſed themſelves *Anabaptiſts*; the Chief of whom was *Theodorus Sator*, who of a ſudden fell into a ſtrange Enthuſiaſm and Extaſie; and ſtretching himſelf upon the Ground, ſtark naked upon his Back, before his Brethren and Siſters, ſeemed to pray unto God with a certain Religious Horror and Dread. Having ended his Prayers he affirmed, *That he had beheld God with his Eyes in the exceſſive and ineffable Riches of his Glory, and that he had Communion with him both in Heaven and Hell; and that the Day of his Judgment was at Hand*: After which he ſaid to one of his Companions, *Thou art decreed to Eternal Damnation, and ſhall be caſt into the Bottomleſs Pit.* At which the other crying out, *The Lord God of Mercy have Compaſſion on me*; the Prophet reply'd, *Be of good Cheer, now art thou a Son of God; thy Sins are forgiven thee.* He afterwards preached to his Brethren a Sermon of three Hours long, and commanded them that were covered, to take off their Garments, and fling them in the Fire to be burnt as he had done; affirming, That the Children of God ought to look upon all Things of this World with Contempt and Indignation: And ſince Truth, which is moſt glorious in her Nakedneſs, will not admit the Deformity of any Earthly Diſguize

An. 1535.

whatſoever, they ought therefore to conform themſelves to his Example. Upon this the Men and Women immediately offer'd up their Cloaths, Shirts, Smocks, and Petticoats, as a Burnt offering to God; which they left burning in the Houſe, whilſt they run out into the ſtreets of *Amſterdam*, at Three a Clock in the Morning, the Prophet before, and his Diſciples after him, all ſtark naked) crying out, *Woe! woe! woe! the heavy Wrath of God, the heavy Wrath of God*, &c. The Burghers of the City being alarm'd at this ſtrange and unexpected Accident, took up Arms, and getting theſe mad People up to the Palace, impriſon'd them all; where they would own no Thoughts of Shame or Chaſtity, but wou'd juſtifie their moſt white and naked Truth. In the mean time, the Fire they had made, had like to have fired the Houſe, but it was Timely prevented. The Prophet *Sator* and his Brethren on the 5th of *May* following, in the ſame Year, they expiated their wicked Impieties by their Death. One's Farewel was, *Praiſe the Lord inceſſantly*: Another's was, *O God, revenge thou our Sufferings*. Others cried out, *Woe! Woe! Woe! ſhut thine Eyes.*

HENRY NICHOLAS: Father of the Family of Love.

An. 1535. THIS *Henry Nicholas* (who ſtil'd himſelf *Father of the Family of Love*) lived about this Time, and was an Adverſary to the Baptiſm of Children, as is apparent in his Writings, which, at a Third Hand, he with all Earneſtneſs and Kindneſs, endeavour'd to communicate to *David George* and his Fellow Labourers, and other of his *New Jeruſalem* Friends. This Man in a Pamphlet

phlet maintain'd, That the Minute of the last Trumpet was coming, that should unfold all the Books of unquiet Consciences, Hell, and eternal Judgment; which should be found to be grounded only on meer Lyes: And as all wicked and high Misdeeds were hateful and detestable to God, so also were great and plausible Lyes no less odious to him. He further affirmed, That at the Last Day God should bring all Men, nay, the Devils themselves into perfect Happiness. He endeavour'd to perswade People, that he was a Partaker of God, and the Humanity of his Son. All the Things that were said of Devils, of Hell, of Angels, of Eternal Judgment, and the Pains of Damnation; he said, were only told by the Scripture to cause Fear of Civil Punishments, and to establish right Policy. [But God forbid his Opinions should be believed by any Christian whatsoever.]

DAVID GEORGE: A False Christ and Prophet, tho' a Miracle of the Anabaptists.

THIS *David George* (who was rightly call'd the Miracle of the *Anabaptists*, for his great Blasphemies and Presumptions above all others of his Sect) was born, at *Delph* in *Holland*. In this Year he came to *Basil*, where he got the Freedom of the City for him and his; telling the Magistrates, That they might be sure of God's particular Protection toward them for granting him such a Favour. He was a Man of a grave Countenance, free in his Behaviour, having a very long yellowish Beard, Sky-colour'd and sparkling Eyes, mild and affable in the midst of his Gravity, and went very neat in his Apparel. In short, by his outward Appear- An. 1544.

Appearance he seem'd to enjoy the Limits of Mediocrity and Modesty; but inwardly he was nothing but Deceit, Fraud, and Dissimulation. He gain'd an infinite Number of Followers, and heap'd up vast Riches. He was a principal Author of all those Troubles that happen'd at *Munster*, where so much Blood was shed, as is before related. He pretended himself to be greater than Christ, and to be Immortal, tho' his Immortality ended by his Death on the 2d. Day of *August* 155[illegible]. and was honourably buried according to the Ceremonies of the Parish-Church, and his Funeral were celebrated in the Presence of his numerous Family. His Death occasion'd much Trouble in the Minds of his Disciples, looking upon it as a Thing that much thwarted the Hopes of his promised Immortality, altho' he had foretold that he would rise again in Three Years, and would bring all those Things to pass which he had promised while alive. But he not only deceived himself, but his Followers likewise.

He had not been long dead, but the Report beat up and down the City of *Basil*, both among the common People and the Learned, that this *David George* who had pretended to be born a King, and accounted himself the true *Messias*, was a Contagion, a destructive Pestilence, and a devoted Incendiary of a most dangerous Sect. This coming to the Ears of the chief Magistrate, he caused some of the Sectaries to be secured; and the Senate order'd some of this Prophet's Books and Writings to be enquir'd into, by Men of the greatest Learning, for the better Discovery of his Tenets; in looking over which, these following were found, and presented to the Senate:

" I. That all the Doctrine deliver'd by *Moses*,

" *Moses*, the Prophets, *Jesus Christ* him-
" self, and his Apostles, was not sufficient
" to Salvation; but dress'd up and set forth
" for young Men and Children, to keep
" them within Decency and Duty. But
" that the Doctrine of *David George* was
" perfect, entire, and most sufficient for
" the obtaining of Salvation.

" II. He affirmed, That he was Christ
" and the *Messias*, that well-beloved Son
" of the Father in whom he was well plea-
" sed; not born of Blood, nor of the Flesh,
" nor of the Lust of Man, but of the Ho-
" ly Ghost and the Spirit of Christ: who
" vanishing hence long since, according to
" the Flesh, and deposited hitherto in some
" Place unknown to the Saints, was now at
" length reinfused from Heaven into *David*
" *George*.

" III. He held that he only was to be
" worshipped, as who should bring out of
" the House of *Israel* and the true (that is
" the Professors of his Doctrine) Tribe of
" *Levi*, and the Tabernacle of the Lord,
" not through Miseries, Sufferings, Cros-
" ses, as the *Messias* of the *Jews* did, but
" with all Meekness, Love and Mercy in
" the Spirit of Christ, granted unto him
" from the Father which is in *Heaven*.

" IV. He approved himself to be invested
" with the Authority of *Saving* or *Condem-*
" *ning*, *Binding* and *Loosing*; and that at the
" Last Day he should judge the Twelve
" Tribes of *Israel*.

" V. He further maintained, That Je-
" sus Christ was sent from the Father to
" take Flesh upon him, for this Reason at
" least, that by his Doctrine, and the use
" of his Sacraments, Men, being as it were
" no better than Children, and uncapable
" of receiving the true Doctrine, might be
kept

" kept within Duty till the Coming of *David George*, who ſhould advance a Doctrine " that ſhould be moſt perfect and moſt effectual, ſhould ſmooth out Mankind, and " ſhould conſummate the Knowledge of God " and of his *Son*, and whatever hath been " ſaid of him.

" VI. But he further affirmed, That " theſe Things ſhould not come to paſs accordiug to *Human* Ceremonies, but after " a *Spiritual* Diſpenſation, and after ſuch " a Manner as had not been heard of, " which yet none ſhould be able to diſcern " or to aprehend, but ſuch as are worthy " Diſciples of *David George*,

" VII. To make good, and prove all " theſe Things, he wreſted and miſinterpreted many Places of the Holy Scripture, as if *Chriſt* and the Apoſtle, whom " he commends, had intimated not themſelves, nor any other Eccleſiaſtical Times " ſave only the Coming of *David George*.

" VIII. And thence it was that he argued thus, If the Doctrine of Chriſt and " his Apoſtles be moſt true and moſt Effectual for the obtaining of Salvation; " the Church which they had by their " Doctrine built up and confirmd, could " not poſſibly have been broken to pieces, " for (*Chriſt* himſelf teſtifieth) againſt " the True Church the Gates of Hell ſhall " not be able to prevail: But that Building " of *Chriſt* and his Apoſtles are overturned " and pulled down to the very Foundation " by Antichriſt, as may be evidently ſeen in " the Papacy, according to the Teſtimony " of the ſame Chriſt; it therefore neceſſarily follows, that that Doctrine of the " Apoſtles is imperfect, and interrupted. " Whence he concluded his own Doctrine

and

" and Faith to be the only ſolid and ſufficient " Doctrine.

" IX. Moreover he maintained himſelf to be " greater than *John Baptiſt*, yea, than all the Saints " that had gone before him, for that the leaſt in " the Kingdom of God (according to the Suf- " frage of Truth it ſelf) is greater than *John*. " But he ſaid, That *David George* was one, whoſe " Kingdom was Heavenly and moſt perfect : " Whence he makes himſelf not only greater than " *John*, but alſo ſets himſelf above *Chriſt*, ſince " that he was born of Fleſh, and that himſelf was " born of the Spirit according to a Heavenly " Manner.

" X. He further allowed with *Chriſt*, That all " Sins committed againſt God the *Father*, and a- " gainſt the *Son* may be forgiven ; but thoſe that " are committed againſt the Holy Ghoſt, that is " to ſay againſt *David George*, ſhall not be forgiven " neither in this World nor in the World to come : " By which Means it is apparent that he con- " ceived himſelf greater and higher than Chriſt, " admitting *Chriſt* new Teſtimony.

" XI. He declared Polygamy to be free and " lawful for all, even for thoſe that are regene- " rated by the Spirit of *David George*.

The renowned Senate having maturely conſi- dered theſe Articles, voted, That the Doctrine of *David George* was impious and derogatory to the Divine Majeſty. That Printed Books, and what- ever elſe of his that had ſeen Light, ſhould have the Second Light of the Fire. That he, as the moſt infamous Promoter of that execrable Sect, and a moſt horrid Blaſphemer againſt God and Chriſt, ſhould not be accounted worthy Chriſtian Burial. That he ſhould be taken up out of his Grave by the common Hang-man, and together, with his Books and all his Writings, and his Manuſcripts, accord- ing to the *Eccleſiaſtical* Canons, ſhould be burnt in a Solemn Place. According to the ſaid Judgment

he was digged up, and with his Books and Writings, committed by the Common Hang-man to the Flames.

SABATAI SEVI,

The Pretended Messiah of the Jews *in the Year 1666.*

I the more willingly give the Reader the History of this Impostor, because it borders very much on the same Ground with the Pretensions of our *Prophets*. For the *Messiah* which the *Jews* expect, has been a great Snare to them, and produc'd as many Warnings of his Coming, as the *Christian* Notion of the Return of Christ to live and reign a Thousand Years on Earth, and call home the *Jews*, and build a new *Jerusalem*. They both seem to have the same Source, and to be indeed the same Thing, and have both produc'd abundance of Impostors, that have for a while abus'd the People, and made a Noise in the World; among all which this of *Sabatai Sevi* is one of the most Famous.

This Tragi-Comedy was strangely prepar'd by the Writings, and Predictions of several *Christians* in their Comments on the *Revelations*, that the Year 1666. should bring the Blessing to the *Jews* of being converted to the Christian Religion, or restor'd to their Temporal Power and Kingdom, which they have so long expected. This Opinion (says my Author) was so spread and fixt in the Heads of *Enthusiasts*, who dreamt (like our present Prophets) of a *Fifth Monarchy*, or the *Millenium*; the Downfall of the *Pope*, and *Antichrist*; and their Prophecies of this Expectation were so spread about, that the *Jews* thought these modern Prophecies had prepar'd the Way for their Striving, and Endeavouring the Accomplishment of what the Christians seem'd so dispos'd to desire. Reports were industriously

industriously made that the Ten Tribes and half so long lost, were marching from several unknown Parts of the World to the remote Desarts of *Arabia*. That a Ship arriv'd in the North Part of *Scotland*, with Cordage, and Sails of Silk, and Seamen all speaking the *Hebrew Tongue*, and with this *Motto* in their Sails, *The Twelve Tribes of* ISRAEL. These Rumours being so very pat to the former Predictions past the wild Sort of Mankind, who were before possest with this Millenary Notion, into a strong Expectation of the wonderful Events, which this Year wou'd produce in reference to the *Jewish* Monarchy, and the Reign of *Jesus Christ* upon Earth.

Thousands of People in most Nations being thus prepar'd, *Sabatai Sevi* appear'd at *Smyrna* publishing himself to be the *Messiah* of the *Jews*, speaking magnificently of their approaching Kingdom, and the great Power by which God wou'd gather them together from all Parts of the World. This News immediately spread through all Places where the *Jews* dwelt; who were so perfectly possest with a firm Belief of their new Kingdom, and many with their Promotion, and the Dignities and High Offices of Government, which they had in Imagination already devour'd, that in all Parts from *Constantinople* to *Buda*, there was such a strange Transport among them, that none of them minded or followed any Business, but the Winding up former Negotiations, and preparing themselves, and Families for a Journey to *Jerusalem*. Their Daily Discourse, and Nightly Dreams were wholly taken up with this New Expedition, to which they were to be re-establish'd in *Canaan*, by the Greatness, Glory, Wisdom and Doctrine of their *Messiah*. To whose Birth I shall now proceed, having premised this Introduction to show how parallel it is to the Case of our present Prophets, and into what Inconvenience it drew those *Jews*, who were credulous of so vain an Impostor, who was not destitute

of the Pretence of Miracles, no more than our Prophets, as the Sequel will ſhow.

Mordechai Sevi, a Native and Citizen of *Smyrna* was Father to our *Sabatai Sevi*; he was Broker to an *Engliſh* Merchant, and before his Death was extreamly decrepit, and gouty. His Son the Hero of our Diſcourſe by hard Study made a great Progreſs in *Hebrew*, and was a great Proficient in *Rabinical Divinity* and *Metaphyſicks*, building on ſuch a Bottom he ventur'd to ſet up a New Doctrine in their Law, and gain'd ſo many Proſelites, that a Tumult one Day aroſe on it in the *Synagogue*, for which he was by the Sentence of the Expounders of the Law baniſh'd the City.

In his Exile he came to *Theſſalonica*, where he marry'd a Wife from whom, tho' handſome enough, he was through Impotence or Diſguſt afterwards divorce; he marry'd a Second but the ſame Cauſe he gaind another Divorce, tho' this was Handſomer than his firſt. Now free from the Incumberance of a Wife and Family he wander'd through the *Morea*, and paſt to *Tripoly*, *Gaza*, and *Jeruſalem*, and in his Journey marry'd for a third Wife a *Genoeſe* Lady the Daughter of either a *Polonian*, or *German*, for their is no certainiy of her Original.

Being now at *Jeruſalem* he began to reform the Law of the *Jews*, and aboliſhed the *Faſt* of *Tamuz*; and meeting there with one *Nathan* a *Jew*, an Inſtrument proper for his Deſigns, he imparted to him his Purpoſe of proclaming himſelf the *Meſſiah* ſo long expected and deſired by the *Jews*. *Nathan* was infinitely pleas'd with the Project, and undertook to act *Elias*, who according to Scripture was to precede the Coming of the *Maſſiah*. As ſoon, therefore, as *Sabatai* had declar'd himſelf the *Meſſiah*, *Nathan* avows himſelf to be his Prophet, forbidding all Faſts in *Jeruſalm*, declaring, that the Bridegroom being come, nothing but Joy and Triumph ought to dwell in their Habitations, writing to all the Aſſemblies of the *Jews*, to perſwade them into a Belief of their Pretences.

Things

Things succeeded to his Wish among a credulous People brib'd by their Desires to a Belief of what they wish'd, *Nathan* began to prophecy that in a Year from the 27th of *Nisten* (or *June*) the *Messiah* should appear before them, and take the Crown from the *Grand Signor*, and lead him away captive in Chains.

Sabatai at *Gaza* preach'd Repentance to the *Jews*, and Obedience to himself and Doctrine, for the Coming of the *Messiah* was at hand. The *Jews* of those Parts were so struck with it, that they gave themselves up to Prayer, Alms, and other Devotions. To confirm them the more in their Belief all the Particulars were dispatch'd from *Gaza* to the Brethren in Foreign Parts in so Swift a Manner, that Letters of Congratulation came back from the *Jews* in all Parts to *Gaza* and *Jerusalem*, for the Expiration of their Servitude, by the Appearance of the *Messiah* To these were muster'd up other Prophecies about the extended Dominion the *Messiah* was to have over all the World; That for nine Months after he was to disappear, in which Time the *Jews* were to suffer, and many of them to undergo Martyrdom; but then he was to return again mounted on a Celestial Lyon, with his Bridle made of Serpents with seven Heads, accompany'd with his Bretheren the *Jews*, who inhabited the other Side the River *Sabation*, and be acknowledg'd the sole Monarch of the World; and then the holy Temple should descend from Heaven ready built, and beautify'd, in which they should offer Sacrifice for ever.

This Noise and Rumour of ther *Messiah* having, begun to fill all places, *Sabatai Sevi* resolv'd to travel towards *Smyrna* his native County, and thence to *Constantinople* the Metropolis of that Empire, where the chief Work of his Preaching was to be perform'd. *Nathan* thought it not fit to stay long behind him and therefore set out by the Way *Damascus*, resolving to remain there some time to propagate his new Doctrine Whence he writes a Letter to *Sabatai Sevi*, stiling him *King*, *Our King*, *Lord of our*

LORDS,

LORDS, *who gathers the Diſpers'd of* ISRAEL *who redeems our* CAPTIVITY, *the Man elevated to the Height of all Sublimity, the* Meſſiah *of the God of* JACOB, *the true* Meſſiah, *the* Celeſtial Lyon, *SABATAI SEVI, whoſe Honour be exalted, and his Dominion rais'd in a ſhort Time, and for ever.* Amen. He in the Letter calls him *King of Kings*, implores the Help of his great Power, tells him of his Coming to *Scandaroon*, and avows his Submiſſion and Service, Subſcribing himſelf in this manner——*Theſe are the Words of the Servant of your Servants, who proſtrates himſelf to be trod on by the Soles of your Feet.*

Nathan Benjamin.

For the better publiſhing of this Doctrine of the *Meſſiah*, and himſelf, he wrote from *Damaſcus* the following Letter to the *Jews* of *Aleppo*, and the Parts adjacent.

To the Reſidue of the Iſraelites *Peace without End.*

THeſe my Words are to give you Notice, how I am arriv'd at Damaſcus, *and behold I go to meet the Face of our Lord whoſe Majeſty be exalted, for he is the Soverzign of the King of Kings, whoſe Empire be enlarged. According as he has commanded us, and the twelve Tribes to elect to him twelve Men, ſo we have done; and we now go to* Scandaroon *by his Command to ſhow our Faces together, with part of the Principal of thoſe particular Friends, to whom he has given Licence to aſſemble in that Place. And now I come to make known unto you, that tho' you have heard ſtrange Things of our Lord, yet let not your Hearts faint, or fear, but rather fortifie your ſelves in your Faith, becauſe all his Actions are miraculous, and ſecret, which humane Underſtanding cannot comprehend, and who can penetrate into the Depth of them, In a ſhort time all things ſhall be manifeſted to you clearly in their Purity; and you ſhall know, and conſider, and be inſtructed by the Inventor himſelf. Bleſſed is he who*

can

can expect, and arrive at the Salvation *of the true* Messiah, *who will speedily publish his Authority over us now, and for ever.*

Nathan.

The *Jews* in all the Cities of *Turkey* were so full of the Expection of the *Messiah*, that no Trade or Business was minded, ev'ry one vainly imagining that daily Provisions, Riches, Honours, and Government were to descend upon them by some unknown and miraculous Means. The *Jews* of *Thessalonica* were a strange Example of this; For they now full of Assurance of the Restoration of their Kingdom, and the Accomplishment of the Time of the *Messiahs* Appearance was at hand, judg'd themselves oblig'd to double their Devotions, and purify their Consciences from all Sins and Enormitys, which might be obvious to him, who was now come to penetrate into the very Thoughts and Imaginations of Mankind. In this some Expounders of the Law were appointed to direct the People in the Regulation of their Prayers, Fasts, and other Acts of Devotion. But every one was so forward in their Acts of Pennance, that they staid not for the Direction, or any Rules, but began to Fast immediately, and some went so far beyond the force of Nature, that they starv'd themselves, not eating in seven days time: Others buried themselves naked in their Gardens, leaving only their Faces uncover'd, till their Bodies were quite grown stiff and inflexible by the Cold and Moisture of the Earth: Others would endure to have melted Wax dropt on their Shoulders: Others would roll themselves in the Snow, and throw themselves in the severest part of the Winter into the Sea, or frozen Waters. The most common way of Pennance was to prick their Backs and Sides with Thorns, and give themselves thirty nine Lashes. All Business was laid aside, no Shops open, but to sell to the Gentiles what they had at any Price, the *Jews* being to inherit the Estates of the Infidels on the coming

coming of the *Meſſiah*, and to content themſelves in the mean while with Neceſſaries, and to keep the Poor from Work or turning Vagabonds, the Rich contributed to their Maintenance, Four hundred were ſupported thus in *Theſſalonica*. They were not ſatisfied to purify themſelves from Sin for the Reception of the *Meſſiah*, but that he might not find them negligent of the Law, in the antient Precept of encreaſe and multiply, they married Children of ten years of Age together, without regard of Riches or Poverty, but on the paſſing away of the Deluſion they were all devorc'd.

In the midſt of all this Heat and Rumor, *Sabatai* arrives at *Smyrna*, infinitely deſired by the common *Jews*, but ill received by the *Doctors* of their *Law*, who gave no credit to his Pretences, and feared the ill conſequence to their Nation from this Doctrine and Propheſie of a new Kingdom. *Sabatai* boldly enters into Diſpute with them, and after ſome tumult, the chief Doctor or *Chocham* (as they call him) is depos'd, and another more favourable to the new Prophet put in his Place; for his Power daily encreaſed by the confident Reports, that were ſpread by his fellow Creatures, that his Enemies were ſtrook with Frenzies, but being reſtored by *Sabatai* they became his Friends, Diſciples and Admirers. *Sabatai* was at all Marriages, Circumciſions, &c. that were celebrated in *Smyrna*, attended with a multitude of his Followers, while the Streets were covered with Carpets and fine Cloth for him to tread on; but he had Humility enough in ſhew (as our Prophets and all other Impoſtors pretend to) to ſtoop, and turn them aſide and ſo paſs on.

Having thus fix'd himſelf in the Opinion and Admiration of the People, he began to take on himſelf the Title of *Meſſiah*, and the *Son of God*, and made his following Declaration to all the Nation of the *Jews*.

The only and firſt-born Son of God, Sabatai Sevi, *the* Meſſiah, *and Saviour of* Iſrael, *to all the Sons of* Iſrael *Peace. Since you are made worthy to ſee the Great Day of*

of Deliverance, and Salvation to Israel, *and the Accomplishment of the Word of God, promis'd by his Prophets, and our Fore-fathers, and by his beloved Son of* Israel: *Let your bitter Sorrows be turned into Joy, and your Fasts into Festivals, for you shall weep no more, O my Sons of* Israel; *for God has given you this unspeakable Comfort, rejoyce with Drums, Organs and Musick, giving Thanks to him for performing his Promise from all Ages; doing that every day, which is usual for you to do on the* New Moons; *and that day dedicated to Affliction, and Sorrow, convert you into a day of Mirth for my Appearance; and fear you nothing, for you shall have Dominion over the Nations, and not only over those who are on Earth, but over those Creatures also, which are in the Depths of the Sea. All which is for your Consolation and Joy.*

Sabatai Sevi.

Yet the Disciples of *Sabatai* were not so general, but many oppos'd his Doctrine, and publickly declar'd him an *Impostor*, and Deceiver of the People. Among these was one *Samuel Pennia*, a Man of good Estate, and Reputation in *Smyrna*, who arguing in the *Synagogue*, that the present Signs of the Coming of the *Messiah* were not apparent, either according to Scripture, or the Doctrine of the *Rabbins*, rais'd such a Tumult, that not only vanquish'd his Argument, but wou'd have put an End to his Life, had he not in time convey'd himself out of the *Synagogue* from the Hands of the Multitude, who cou'd now sooner endure Blasphemy against the Law of *Moses*, and the Prophanation of the *Sanctuary*, than Contradiction or Disbelief of the Doctrine of *Sabatai*. But that which added to his Power was, by I know not what Means, *Pennia* in a short time becomes a Convert, and preaches up *Sabatai* for the *Son of God*, and Deliverer of the *Jews*, and not only he, but his whole Family. His Daughters prophesie, and *fall into strange Extasies* (like our new Prophets) *and not only his House, but Four hundred Men and Women Prophesie of the growing Kingdom of* Sabatai, *and young Infants, who cou'd*

ſcarce ſtammer out a Syllable to their Mothers, repeat and pronounce plainly the Name of Sabatai, *the* Meſſiah *and* Son of God. *Thus far* (ſays my Author) *had God permitted the Devil to delude this People, that their very Children were for a time poſſeſs'd, and Voices hear'd to ſound from their Stomachs and Entrails. Thoſe of riper years fell firſt into a Trance, foam'd at the Mouth, and recounted the future Proſperity and Deliverance of the* Iſraelites, *their Viſions of the* Lion *of* Judah, *and the Triumphs of* Sabatai, *all which* (continues my Author) *were certainly true, being the Effect of Diabolical Deluſions, as the* Jews *themſelves have ſince confeſs'd.*

This laſt Paragraph is worth the ſerious peruſal of our Modern Prophets, and thoſe who are inclin'd to give them any Credit; the Devil did the ſame in thoſe *Jews*, which they won'd perſuade us is done by the Holy Spirit of God in them, tho' their Cauſe is much the ſame, and their Meſſage extreamly like that of *Sabatai*.

Sabatai Sevi's growing Preſumptions on theſe concurring Accidents and Succeſſes, that he might anſwer the Prophecies of the Greatneſs and Dominion of the *Meſſiah*, proceeds to an Election of thoſe Princes, who were to govern the *Iſraelites* in their march to the Holy Land, and to diſpence Judgment and Juſtice after their Reſtoration. Men well known in *Smyrna*, who never had the Ambition to aſpire to the Title of Princes, till they were poſſeſſed with a ſtrange Spirit of Deceit, and Deluſion, not only to hope for them as poſſible, but expect them as certain.

While things had this ſtrange Run of Madneſs among the *Jews* of *Smyrna*, tho' none durſt openly profeſs any ſcruple or doubt of this common Belief, yet for the Confirmation of the *Jews*, and Confuſion of the *Gentiles*, it was judg'd neceſſary for *Sabatai* to ſhew ſome Miracles, to convince by them all the World, that he was the true *Meſſiah*. And it was daily expected by the Vulgar, with an impatience ſutable to Humours diſpos'd to Novelties; and who out of every Motion and Action of the Prophet, began

began to fancy ſomething extraordinary, and ſupernatural. *Sabatai* was now horribly puzzl'd for a Miracle, the Imagination of the People was ſo viciated, that any *Legerdemain*, or ſlight of Hand wou'd have paſs'd more eaſily with them for a Miracle, than *Moſes* ſtriking the Rock for Water, or dividing the *Red Sea*. *Sabatai* being to appear before the *Cadi*, to demand Eaſe and Relief from ſome Oppreſſions, it was thought that a Miracle was now, or never to be done: When *Sabatai* appear'd with a Formal and *Pharaſaical* Gravity, ſome on a ſuddain atteſted, that they ſaw a Pillar of Fire between the *Cadi* and their Prophet; which Report was preſently heard through the whole Room fill'd with the *Jews*, that attended *Sabatai*: Some of thoſe, whoſe Imaginations were ſtrong, vow'd and ſwore that they ſaw it: Others in the outward Court, or who cou'd not come near enough to hear, or ſee for the Crowd, as ſwiftly took the Alarm, and the Rumour ran, and the Belief was receiv'd by the Women and Children at home in a moment, ſo that *Sabatai Sevi* return'd to his Houſe in Triumph, fixt in the Hearts of the People, who now ſtood in need of no further Miracles to confirm them in their Faith.

Sabatai being thus exalted, it was Hereſie and Infidelity, Cauſe of Excommunication from all Society not to allow him for the *Meſſiah*. Every one produc'd his Gold and Treaſure at the Feet of *Sabatai*, who might then have commanded all the Riches of *Smyrna*, but he was too ſubtil to let any ſuſpicion of Avarice weaken the Reputation he had got. Having got ſo great an Authority in *Smyrna*, and all the Places thereabout, he declar'd that he was call'd by God to viſit *Conſtantinople*, where the greateſt Part of his Work was to be accompliſh'd. To this purpoſe he ſecretly ſhips himſelf, with a few Attendants aboard a *Turkiſh Saick*, in *January* 1666, leſt the Croud of his Diſciples, and ſuch as wou'd preſs to follow him, might give a dangerous Jealouſie of him to the *Turks*, who already began to be concerned at the Reports and Propheçies that were handed about of his Grandeur.

Tho' *Sabatai* took but few in the Vessel with him, yet a vast number went over Land to meet him at *Constantinople*. But this *Messiah* not having the Command of the Winds was thirty nine Days in his Passage, in which Time the News was brought to that City the *Jews Messiah* was coming, so that all that People prepar'd to receive him, with the same Joy and Impatience, as had been expres's'd wherever he came. The *Grand Visier* (not yet gone on his Expedition to *Candia*) having heard some Rumours of this Man, and the Disorders, and Madness he had rais'd and spread among the *Jews*, sent two Boats to bring him Prisoner to the Port, where he was committed to the most dark and loathsom Prison in that City, there to expect the *Vizier's* further Sentence.

This ill luck of *Sabatai's* was so far from discouraging the *Jews*, that it confirm'd them in their Faith and Expectation, as fulfilling the Prophecy of those things that were to precede his Glory and Dominion. This made the chief *Jews* visit him with the same Respect in the Dungeon, as if he had sate on the Throne of *Israel*. *Acanago* and several other *Jews* of note attending him a whole day with Bodies bended, and down-cast Eyes, the Tokens of Esteem and Obeysance among the *Eastern* Nations. The *Jews* of *Constantinople* were now grown as mad as those in other Places; all Trade and Traffick was forbidden, the Payment of their Debts neglected. But some of this wild Crew owing Money to some *English* Merchants in *Galata*, they came over to *Sabatai*, and complained of their Injustice, and desir'd his Command for their Satisfaction; he with Abundance of Affection, took Pen and Paper, and wrote to this effect.

To you the Nation of the Jews, *who expect the Appearance of the* Messiah, *the Salvation of* Israel, *Peace without End. Whereas we are inform'd that you are indebted to several of the* English *Nation, it seemeth right to us, to order you to make Satisfaction to these your just Debts, which*

which if you refuse to do, and not obey us herein, know you, that then you are not to enter with us into Joys and Dominions.

After an Imprisonment of two Months, the *Vizier* thought it not fit to leave him in the Capital City in the absence of both him and the *Grand Signor*, since he found he had already made such a Confusion among the *Jews*, he therefore removes him to the *Dardanelli*. This removal of their Prophet to a better Air, confirm'd the *Jews* the more that he was the *Messiah*, believing that the *Vizier*, nor any other *Turk* had not power to kill him, since they let him live so long contrary to their known Policy of destroying immediately any one who might give any Jealousie of State, whereas *Sabatai* had not only assum'd the Name of King of *Israel*, but spread Prophecies injurious to the *Grand Signor* and his Dominions.

This Reflection drew to the *Dardanelli* great Numbers of *Jews*, not only from *Constantinople* and the Neighbouring Parts, but from *Poland*, *Germany*, *Legorn*, *Venice*, *Amsterdam*, whose Pilgrimages were rewarded by plentiful Blessings of *Sabatai*, and mighty Promises in the *Holy Land*. Another Argument that ensnar'd these poor People, was, that the Guards, and People of those Parts getting much Money by the confluence of such Numbers, by raising the Price of Provision, Lodging, &c. and exacting Money for the seeing of *Sabatai*, the Price of which was proportion'd to the Zeal or seeming Abilities of the Persons, there was no Complaint sent to *Adrianople* of this extraordinary Rendezvous of that Nation, or of the dangerous Arguments of the *Jews* in that Place, but all Civilities and Liberty indulg'd to them, which they attributed more to their Prophet, than their Money.

In this time of his Confinement, he instituted a new Worship for the *Jews*, and chiefly for the Manner of their Celebration of his *Nativity*. The Particulars are too long for this Place; But beside the Order

Order of the Prayers for the Solemnizing his Birth, he prescrib'd other Rules for Divine Service, and particularly publish'd the same Indulgence and Priviledge to every one, who shou'd pray at the Tomb of his Mother, as on Prayer and Sacrifice at *Jerusalem*.

The *Jews* Zeal and Devotion to their *Messiah* encreased so, that the chief of each City attended and offer'd their Service to him in Prison, and they adorn'd their *Synagogue* Walls with *S. S.* in Gold, in the Circle of which was the 91st *Psalm* at length, attributing the same Titles to *Sabatai*, as we do to Our Saviour.

But all the *Jews* were not infected with this general Frency; a *Doctor* of their Law at *Smyrna*, a Man zealous of his *Law*, and the Good and Safety of his Nation, was one of these happy Men that preserv'd his Wits while all the People was mad. This Man reflecting on the wild Disorders this *Messiah* had brought among them, in a total neglect of Trade and Business, and the spreading of dangerous Prophecies of ending their Captivity under the *Turk*, and of carrying the *Grand Signor* away Captive in Chains, which might draw on them the Extirpation of all their People in the *Turkish* Dominions, or at least their perpetual Slavery, had serious Thoughts of finding some Redress and Cure for so Malignant a Disease, in which the only thing that preserv'd them, was the contempt the *Ottomans* had of them, and the Sport they made at their Madness. This *Chocham* or Doctor went before the *Cadi*, and there protests against the present Doctrine, declaring that he had no hand in setting up *Sabatai*, but was an Enemy to him and his whole Sect. This Freedom so enrag'd and scandaliz'd the *Jews* of the contrary Party, that by Money and Presents to the *Cadi*, accusing him as guilty of Disobedience in a Capital Nature to their Government, got a Sentence against him to have his Beard shav'd, and condemn'd to the Galleys.

The

The only Thing now wanting to the Appearance of the *Messiah* was the Presence of *Elias*, whom they expected with such Impatience, that e'ry Dream or Fancy to such weak Heads was put off for *Elias*. It was taught, and asserted that he had been seen in several Shapes, and Forms, but not to be certainly, and distinctly known 'till the Coming of the *Messiah*; and it being a common Opinion among them that *Sabatai Sevi* was the *Messiah* ev'n to an Article of Faith, it was no hard Matter to perswade them, that *Elias* was come already, as *Sabatai* had told them at a Circumcision, which he made wait 'till *Elias* had taken his Seat. Thus when *Solomon Cremona* of *Smyrna* had invited the chief *Jews* to a Feast, after they had eat, and drank freely, one of the Company starts from his Seat and vouches, that he saw *Elias* upon the Wall, and so immediately bows to him, and makes him several Complements with all Reverence, and Humility; some Others with Fancies and Eyes equally corrupt with Opinion and Wine agreed in the same, and then there was not One in the Room, who wou'd say that he did not see him; at which e'ry one was strook with reverential Awe, and the most Eloquent among 'em, their Tongues being loosen'd with Joy, and Wine, address'd *Speeches*, *Encomiums*, and *Thanksgivings* to *Elias*, courting and complementing him, as the most passionate Lovers do their present Mistresses. Another *Jew* at *Constantinople* reported, that he met *Elias* in the Street in a *Turkish* Habit, and had with him a long Conversation, and that he commanded the Observation of many neglected Ceremonies. This Apparition of *Elias* being believ'd as soon as publish'd, e'ry one began to obey the Vision, fringing their Garments according to *Numb.* 15. v. 38. and to let at least a Lock of Hair grow (tho' the *Eastern* Nations keep their Head shav'd) and by that they began to distinguish the *Believers* from the *Unbelievers* or *Hereticks*.

Sabatai Sevi all this while continu'd a Prisoner in the *Dardanelli*, ador'd by his Brethren, and visited with Pilgrims from all Parts, among whom there came

came from *Poland Nehemiah Cohen* a Man of Figure and Reputation, and learned in the *Hebrew*, *Syriac* and *Chaldee*, as well as in the Doctrine of the *Caballa* of the *Rabbins*, as *Sabatai* himself; and one that thought himself as able to act the *Messiah* as the other. But being prevented in that, he was contented to be some small Appendix to the Glory of the *Messiah*; and to that end desir'd a private Conference with *Sabatai*. There soon arose a very hot Dispute between those two great *Rabbins*, *Cohen* arguing that according to Scripture, and the Exposition of the Learned upon it there were to be two *Messiahs*, one called *Ben-Ephraim*, and the other *Ben-David*, the first was to be a Preacher of the Law poor and despis'd, and a Servant of the second, and his Forerunner; the other was to be great, and rich, to restore the *Jews* to *Jeruſalem*, to sit on the Throne of *David*, and to perform, and act all those Triumphs, and Conquests which the *Jews* now expected from *Sabatai*. *Nehemiah* was satisfy'd to be *Ben Ephraim*, the poor, and afflicted *Messiah*; and *Sabatai* had been well enough content that he should be so, had not *Nehemiah* accus'd him for being too forward in giving himself out for the latter *Messiah* before *Ben Ephraim* had been known to the World; but he took this Reprehension so heinously either out of Pride, or Sufficiency in his own Infallibility; or out of Suspicion that *Nehemiah* being once admitted to be *Ben Ephraim* wou'd quickly perswade the World, that he was *Ben David*, that he wou'd neither understand nor admit this Doctrine, or *Ben Ephraim* for a necessary Officer. Hence the Dispute grew so high and hot, as to be taken Notice of by the *Jews*, and controverted according to every Man's Humour or Notion; but the Authority of *Sabatai* being the greater he prevail'd, and *Nehemiah* was rejected as *Schismatical* and an Enemy to the *Messiah*, which prov'd the Ruin of the Impostor. For *Nehemiah* being thus baffled, and of an haughty proud Spirit meditated nothing but Revenge; and to give it its utmost Extent he went to *Adrianople*, and gives the first Information to the Mi-

nisters

niſters of State of the Pranks of *Sabatai*, for the great Advantage, which the *Turks* made by their Priſoner in the *Dardanelli*, had hinder'd them from giving any Notice to the Court, of all this Concourſe of People, and Prophecies of the Revolt of the *Jews*, from their Obedience to the *Grand Signor*. *Nehemiah*, therefore, joining with him ſome of the unbelieving *Chochams* or *Doctors* of their *Law* zealous for their Nation, and fearful of the unhappy Event of this long, and ſtill encreaſing Madneſs, made their Application to the *Chaimacan*, and let him know that a *Jew*, who was Priſoner in the *Dardanelli*, named *Sabatai Sevi*, was a Perſon of a lewd Principle, and Life, and who made it his Endeavours to debauch the Minds of the reſt of the *Jews*, from their honeſt Courſe of Livelyhood, and Obedience to the *Grand Signor*, and that therefore it was neceſſary to clear the World of ſo turbulent, and dangerous a Spirit. The *Chaimachan* relates all the Actions, Doctrines, and Life of *Sabatai* to the *Grand Signor*, and a *Chiaux* was immediately diſpatch'd to bring him up to *Adrianople*, the Commiſſion after the *Turkiſh* Manner was executed with the utmoſt Diſpatch, and *Sabatai*, without Ceremony or Time to bid his Friends *Adieu*, was brought in a few Days to *Adrianople*.

The *Grand Signor* by this Time receiving many Informations of the general Diſtraction of the *Jews*, and the Pretences of *Sabatai*, was very deſirous to ſee the Man; ſo that he was brought before him the very Hour he arriv'd. *Sabatai* diſcover'd here a Dejection, and Want of Courage which he had aſſum'd in the *Synagogue*. He was not willing to truſt to his *Meſſiah*-ſhip, but deſir'd an Interpreter to anſwer to the ſeveral Queſtions, that were put to him. But the *Grand Signor* wou'd not be put off without a Miracle, and that one of his own Choice; which was that *Sabatai* ſhou'd be ſtript naked, and be ſhot at by his Archers, if the Arrows enter'd not his Body, but were repell'd by his Fleſh like Armour, then he wou'd believe him to be the *Meſſiah*, and the Perſon, whom God had deſign'd to thoſe Dominions, and

that Greatneſs, he pretended. But *Sabatai* not having Faith enough to ſtand ſo ſharp a Trial, renounc'd all his Titles to Kingdoms, and Governments, telling him, that he was but an ordinary *Chocham* and poor *Jew*, as others were, and had nothing of Priviledge or Virtue above the reſt. This plain Confeſſion of his Roguery was not enough to ſatisfie the *Grand Signor*, who therefore told him, that ſince he had given publick Scandal to the Profeſſors of the *Mahometan* Religion, and done a high Diſhonour to his Sovereign Authority, his Treaſon was not to be expiated, but by his Converſion to the *Mahometan* Faith, or to be impal'd at the *Seraglio* Gate. *Sebatai* was reſolv'd not to be a Martyr to his own Invention, readily declar'd that he had long deſir'd to be of ſo glorious a Profeſſion, and that he eſteem'd himſelf much honour'd, that he had the Opportunity to own it firſt in the Preſence of the *Grand Signor*. So ended all the Bluſter and Noiſe of this vain Impoſtor. And yet ſo ſtrange and obſtinate is the Temper of *Enthuſiaſm*, that after it was known all over *Turkey*, that he was turned *Mahometan* to their utmoſt Shame and Confuſion, yet a Party among them aroſe, who aſſerted that *Sabatai* was not turn'd *Turk*, but that only his Shadow remain'd on Earth, with a white Head, and the Habit of a *Mahometan*; but that his Natural Body, and Soul are taken into Heav'n, there to reſide 'till the Time appointed for the Accompliſhment of theſe Wonders. This Opinion ſpread ſo far, that one had little Reaſon to imagine that this People had a Mind to be undeceiv'd, uſing ſtill the Forms of Devotion preſcrib'd by their *Mahometan Meſſiah*. But the *Chochams* or *Doctors* of the *Law* of *Conſtantinople* fearing leſt this Error might become as dangerous as the former, condemn'd the Belief of *Sabatai*'s being the *Meſſiah*, as damnable, and order'd them to return to the ancient Method and Service of God upon Pain of *Excommunication*.

This laſt Error ſeems to ariſe from their Pride, to ſolve the Shame their Folly had brought upon them, and in all Probability our Prophets when the 25th of

of *May* is paſt will find Dr. *Emes* tranſlated to Heav'n, or Walking on the Walls, *&c.* as *Elias* was to the *Jews* of *Smyrna*; for the Spirit that appears in ſuch a Sort of People is ſeldom brought to an Acknowledgment of its Error. I omit the Miracles that the *Jews* in all their Letters to *Italy*, and other Parts of *Europe* ſent their Correſpondents, both of *Sabatai* and *Nathan*, becauſe I have already taken up more Room in the Book, than my Deſign wou'd well bear. Let it ſuffice there was killing hundreds with one Word, and recovering them with another; telling the Secrets of Mens Thoughts, and the Particulars of Mens Lives, and e'ry Particular, which Sir *Richard*, and Mr. *Lacy* recommend, as the great Work of the Prophets.

Doomſday SEDGWICK. Anno 1686.

THIS *Sedgwick* being poſſeſs'd with a Spirit of Enthuſiaſm pretended to fix the End of the World upon a certain Day (and therefore was called *Doomſday Sedgwick*) in which all muſt appear to Judgment. The Day come, and is very remarkable for its being ſtormy and tempeſtuous, attended with great Thunders and Lightnings, which ſtartled a great many People; and the more becauſe he (who had the Reputation of a pious and good Man) had predicted them. But their Fears were ſoon over, when fair Weather ſucceeded foul, and all Things were found to continue in the ſame State as they were before.

Mr. *MASON*, of *Buckinghamſhire*. Anno 1694.

ABout this time, Mr —— *Maſon*, a Miniſter at *Water Stratford* in *Buckingham-ſhire*, fell under a ſtrange Enthuſiaſm. He pretended, That he had actually ſeen Chriſt, who appear'd to him in his Chamber, and told him his general Appearance was near at hand, and that upon a certain Day he

would come and conduct his People from thence to *Jeruſalm*, and begin the *Millennium* (or his Reign for one Thouſand Years upon Earth.) Upon his declaring this to the People of the Country, a great many gave Credit to him, and were ſo ſtrangely infatuated with his Notions, that they left their Habitations, Families and Imployments, and followed him into the Woods, where they liv'd for ſome time in a joyful Expectation of the Appearance of Chriſt, praying, ſinging, and dancing Night and Day. But before the very Day that was fix'd for Chriſt's Appearance came, Mr. *Maſon* dy'd; and his Followers having waited a long Time to no Purpoſe, at laſt diſpers'd aſham'd of their Folly.

A WORD TO THE Preſent Pretended Prophets.

HAving given the Reader ſome Account of many Impoſtors in Church and State of Former Times, we ſhall now take a View of thoſe Gentlemen, who lately have aſſum'd to themſelves the glorious Title of the Prophets, and inſpired of the Lord; but I doubt not ſoon to ſhow, that their Lord is not the Moſt High God, that made Heav'n and Earth, and who not only inſpir'd *Moſes*, and the Prophets, but gave them ſuch Credentials of their Miſſion, as bore down the Incredulity of an impious Age, and made the Glory of true Religion ſhine out in the Darkneſs of the Heathen, and diſſipated the Powers of Hell, who had uſurp'd the Worſhip of Man: A Motive worthy the Goodneſs of God, worthy his Eternal Love of Mankind, whom he has ſo lov'd, as to offer his own Son, as a Victim for them; a Motive worthy a peculiar Miſſion, and all the Miracles, that he did to confirm it. For after the Ceaſing of Miracles, and Prophecy in the Church for Fifteen Hundred Years, and upward, for any one to pretend to a New Diſpenſation, or the Revival of the Old One without any apparent Cauſe, and

and to avouch themſelves inſpired by the immediate Voice of God, to denounce Threats and Judgments, to pronounce Bleſſings in his dread Name, and Perſon; to foretell the immediate Coming of Chriſt to rule on Earth, and this without any Sign or Miracle, or any Manner of Voucher for their divine Miſſion but their own Imagination, or pretended Conviction, is a Preſumption ſo great, and a Method ſo contrary to that, which God has always us'd on the like Occaſions, that we may well, and with Reaſon, aſſert that theſe New Inſpired are the Prophets of the *Devil*, and not of *God*; and that to go to conſult them is rather to have Recourſe to the *Devil* of *Delphos*, than to the Arch of God, whence only Truth is to be drawn. And this I hope to make pretty clear before I have done this ſhort Tract.

To give you the Hiſtory of this New Impoſture wou'd be too tedious, and longer than the Argument I have to uſe will permit. They have themſelves given you an Account of their Riſe in the *Cevennes*, the Veracity of which in all Particulars, we cannot much pretend to decide, yet the general Fact may be gathered thence to anſwer the Curioſity in that Particular; The Oppoſite Party have likewiſe publiſh'd an Account of their Proceedings againſt them; and their Notions, *&c.* from both which the Matter of real Fact may better be collected.

So leaving the Original in *France* to the Curious Enquiry of the Reader, I ſhall only paſs to thoſe who brought the Peſt into our Nation; which indeed has always been too apt to follow *French* Faſhions; of all which this of *Enthuſiaſm* is much the worſt. *John Cavalier*, *Durand Fage*, and *Elias Marion* are the only remaining, or Principal Three of thoſe *French* Prophets, who have given us a Viſit, and are ſtill labouring to ſpread their Infection among us. *Mathew Boiſſier*, and ſome others quitted *England* before his *Collection*, as their Cant calls it.

I ſhall not pretend to look into the Private Conduct of the Lives of the Proto-Prophets, or any receiving the Spirit from them, I ſhall only repeat a publick Atteſtation as to *Cavalier*, *Fage* and *Marion*, which Mr. *Calamy* gives us in his *Caveat*, a Piece of admirable Uſe on this Subject, and which is far from being anſwer'd by Sir *Richard*'s warm and fallacious Diſcourſe, as I ſhall plainly ſhow in the Sequel of this Diſcourſe. —— " I have ſeen " (ſays Mr. *Calamy*) an Affidavit ſigned by Co- " lonel *Cavalier* himſelf when in *Holland*, by which " he diſowns him, tho' he pretends to be his Re- " lation. A Copy of this Affidavit, taken by a " Publick Notary of the City of *London* from the " Original that is under the Hand of Publick a No- " tary in the *Hague* in *Holland*; I have now by me, " which I ſhall be ready to ſhew to any that de- " ſire it. In it are theſe Words:

" *Qu'il n'a jamais ſceu ni entendu dire dans le*
" *Pais, que le dit Cavallier ait ete Prophete.* ——
" And afterwards, *quoy qu'il porte le meme nom*
" *que le Sieur Depoſant, il n'eſt pourtrant pas de*
" *ſes Parens.*

" The Colonel declares, That the *Cavalier* that
" has here ſet up for a mighty Prophet, was
" not eſteem'd ſuch in the *Cevennes*. He ne-
" ver knew nor underſtood in that Country
" that he was a Prophet: And that tho' he
" bears the ſame Name with the Colonel, he
" is not related to him.

" The Colonel alſo declares in the ſame Affi-
" davit, That he never heard that *Marion* was
" a Prophet in the *Cevennes*; and that *Durand*
" *Fage* was never look'd upon any otherwiſe
" among them, than as a Vagabond and a
" Poltron.

This Affidavit reaches all three in a peculiar Manner;

ner. First *Cavalier* with a falſe Pretence of being related to the Famous *Cavalier*, by that Means to recommend him, and his Tricks the more here, where his Name was notorious for many Noble Exploits in the *Cevennes* for Liberty and Religion; ſo that in this he is plainly an Impoſtor, taking a Kindred upon him, to which he has no Relation; Next *Fage* is ſtigmatiz'd as both a *Vagabond* and *Coward*, two ſtrange Qualifications of a Prophet, and this by a Perſon ſufficiently known to have been at the Head of the *Cevennois*, and to have perform'd Wonders in the Cauſe, and credited, and confided in by the Queen and Government. Theſe Characters indeed prepare the Way for the Proof that they were fitter Engines for the Cauſe of Darkneſs, than that of Light, and therefore more likely to be Prophets of the *Devil*, than of *God*.

This is more than enough to the Perſons or Chief Perſons, who pretend to this Miſſion, and on whom the whole is founded. I ſhall now take a View of their *Deſign* and *Conduct*, and from thence ſufficiently ſhow that theſe Prophets are not of the *Lord*, but from *Satban*. Now becauſe great Part of their *Deſign* may be fairly deduc'd from their *Conduct*, I ſhall firſt examine into that. Firſt, into the Motives they propoſe as their own Conviction, and for that of Others, their Miracles and Agitations, and next their Method of anſwering Books written againſt them. In which I ſhall ſhow that the Miracles, and Agitations which they ſhow, are ſo far from being Proofs of their divine Miſſion, that they are very great Arguments that they are Impoſtors, or inſpir'd by the *Devil* not *God*: And I ſhall further demonſtrate, that in their Anſwering Objections they plainly diſcover the Spirit of Pride, Falſhood, and Trick, which being alien from Truth, can never come from the God of Truth; and Laſtly, I ſhall conclude by ſhowing their Aim, and Deſign to be lead as from that Goſpel, and Order eſtabliſh'd by God, and Chriſt, and by Conſequence, that they are truly the *Devil*'s Agents, not the Prophets of *God*.

But

But before we come to the Particulars of their Miracles, it will be necessary for the Reader's Judgment of them to premise a few Words of the true Test of Miracles, by which those of our Saviour has been prov'd, and to which they all agree. By which Discourse the Reader will be better able to examine the Miracles of our New Prophets, and see how far they are agreeable to those of Christ, his Apostles, *&c.*

There are three Marks necessary to prove a true Miracle. 1. It must be above all Humane Power, and Force. 2. It must be out of the constant Order. 3. If there is to be any Consequence drawn from a Miracle, in Favour of any one, this must be foretold by him whose Power produces the Miracle, or by him in whose Name it is wrought, or that, at least it should happen at the Time that it is wanted.

First, We call it not a Miracle when a Man bears 3 or 400 Weight, because Men have done that; but when we see a Man bear a thousand or upward, provided the other two Conditions accompany it, it must be allow'd a Miracle, because above the Force of Humane Strength.

We may from hence gather one Mark, by which we may distinguish a real Miracle from a false One. For whatever Wonder, or surprizing and unaccountable Action, Accident, or Motion is boasted for a Miracle, and does not absolutely surpass the whole Force and Power of Man, or, *may be compass'd by any* SLIGHT *or* ART *affords pregnant Matter of Suspition.* We ought therefore very narrowly, and with the utmost Care and Scrutiny, to examine, whether or no some Art or Fraud be not conceal'd in the pretended Miracle; which Enquiry if we are deny'd, or are not allow'd to make, there is abundant Ground to suspect a Juggle. Such are those Miracles, which being done in *Private*, and in a Corner, have nothing to prove the Matter of Fact, but those Witnesses who drive on an Interest that is supported by that Miracle, and

ſuch are all that Mr. *Lacy* relates of particular Cures, which beſide reach not one of the Marks of Miracles.

Secondly, The Diſſolution of Metals and other Chymical Operations have no Pretence to Miracle, becauſe they are but the Natural Effects of Fire. But we may juſtly call it a Miracle (provided the third Mark be not wanting) for Men to walk about in a Fiery Furnace without Injury to their Fleſh, or even to their Cloaths. But how the Matter of Fact ought to be beyond Queſtion, for an Enquiry into its Contrariety to Nature, and the Common Courſe of Things wou'd be ridiculous while the Fact was uncertain; which is the Caſe of the Common Pretences of the Vulgar Legends.

In the *Third* Place, that which happens unexpectedly can never be look'd on as a Miracle from whence any conſequence can be drawn. Thus, tho' there is a Report that the Body of *Alexander* the Great continued ſeveral Days after his Death incorrupt in the hot Climates of *Meſopotamia*, and that he retain'd that Vigour and Complexion of Countenance, which is generally the Effect of Spirit and Life, yet (allowing it for Truth) no Conſequence can be drawn from it, becauſe it was neither foretold by any one, nor cou'd any one derive any Advantage from it. The ſame may be ſaid of moſt of the Wonders found in the *Ethnic* Hiſtories: But when a Man foretells the time of a Miracle, and makes uſe of it in his own or another's Behalf, we may draw this Conſequence from it, that the Author of the Miracle reveal'd it to him, and that he did it in his Favour, which he wou'd not do, unleſs he, in whoſe Favour it was done, was moſt acceptable to him. Thus *Moſes* foretold, that the Children of *Iſrael* ſhou'd by God be deliver'd from the *Ægyptians*, before in the ſight of all *Iſrael* the Red Sea was commanded to divide it ſelf for their Paſſage: and by this Event he prov'd himſelf to be a true Prophet, and that their Departure out of *Egypt* was pleaſing and agreeable to God: For God wou'd never

never have done ſo great a Miracle in Favour of an Impoſtor, for the Eſcape of a People odious in his ſight.

It is plain from the Deſcreption, I have made of Miracles, that I exclude Mankind from being the immediate and efficient Cauſe of Miracles, as well as thoſe common Natural Cauſes, which act by, and according to that Order which God eſtabliſh'd in the beginning. And hence it is, that ſome affirm, that no Miracles can be done againſt the Order of Nature, but by the Infinite Power of God.

It cannot be deny'd, but that innumerable Miracles are the immediate Effect of the Divine Power, as the Scriptures in many places teſtify. But the Point in debate, is whether are always without Exception to be attributed abſolutely to God, as their immediate and total Cauſe, as perpetually above the Power of any created Being. To give a poſitive Anſwer to this, a Man ſhou'd be throughly acquainted with the Extent of the Power of all created Beings, and know that Miracles really exceed *Moſes*'s Bounds, and reach beyond that Extent. 'Tis certain, that Miracles are done againſt the ordinary Courſe of Nature; but how do we know that God has given no created Spirit Power, to exceed the ſtated Order of Nature? Tho' that Order be the Work of an Infinite Power, yet certainly it follows not, that it cannot be chang'd by any other Power but that which created it: For it appears from Scripture, that ſeveral Miracles were done by Angels, by the Command of God.

It is indeed credible, that this Order is never broke, by the Angels, but by the Command and peculiar Permiſſion of God. For it wou'd be unworthy its Author to have that Order moſt wiſely eſtabliſh'd by the Supream Lord of all Things, raſhly, and frequently chang'd by the Creature. Hence it appears from the Holy Scriptures, that theſe Miracles were rarely done, and never without the moſt weighty and important Occaſions.

What I have ſaid for the Power of Angels, will

hold of bad Angels, as well as of the good. Not that I pretend to level the Power of all Angels, since it may be some may be able to do more than Others. But it may be said, if we allow Angels the Power of Working Miracles, as well as God; *First*, How shall we know which are done by God, and which by an Angel? *Secondly*, How shall we be able to distinguish betwixt those done by a good Angel, and those done by a bad? The Nature of a Miracle does not seem to require an infinite Power to perform it, so that from that we cannot draw the Certainty of its Author; but by how much the more difficult a Miracle seems to be, by so much it seems to approach nearer to the Power of an infinite Author. We cannot for Example, but suppose the fore-seeing, and fore-telling Things to come after a great many Years and Ages to proceed immediately from God, tho' we do not know the certain Bounds of the Angelick Power; but we easily believe it in the Power of good or bad Angels to raise a Storm.

As to the other Difficulty of distinguishing between the Miracles of a good and a bad Angel, the Answer is much more certain. Since Truth is *One*, and *Simple*, it is always consistent with it self; wherefore whatever Miracle is directed to perswade a *Falsity* must proceed from a Lying, and therefore an Evil Angel. If therefore a Miracle shou'd be done to promote or confirm a Doctrine, which we know to be false, by *Undoubted Revelation*, or *Right Reason*, we immediately attribute it to a deceitful Author, and truly judge it to be a Bait laid by the Devil to undermine the Weak and Ignorant. These Marks of true Miracles evince the Truth of those of Our Saviour, and distinguishes them the better from the Legendary Wonders (the augmenting which our new Prophets seem to aim at) whose Number and Absurdities have brought no small Reflection on Miracles in general, and so weaken'd with too many, the very Foundations of *Christianity*: To confirm which, there is no better Test, than the Trial of the

Miracles

Miracles by the Doctrine they are done to promote: For it is certain, that our ſureſt Way is to judge of the Miracles by the Doctrine, and of the Doctrine by the Miracles, or to ſpeak more properly, and without the Imputation of a Circle, we are to judge of the Miſſion of the Deliverer of a Doctrine, by the Miracles done in his Favour; and of thoſe Miracles by the Doctrine which he delivers: For as one diſtinguiſhes the Doctrine, ſo does the other the Miracles.

But ſince there are Miracles, that are certain Proofs of the Truth, and others which are not certain Proofs of the Truth, there is a neceſſity that there ſhou'd be ſome Marks to know them by, or they wou'd be wholly uſeleſs, but they are ſo far from being uſeleſs, that they are almoſt the Foundation of the Building.

The Rule and Mark therefore of Miracles muſt be ſuch, as does not deſtroy the Proof which true Miracles give of Truth, which is the Principal End of Miracles. If *Falſhood* had never any real or pretended Miracles, the Certainty of Miracles wou'd be beyond Diſpute; and if there were no Rule or Mark to diſtinguiſh them, Miracles wou'd be of no Uſe. If (ſays *Moſes*, Deut. 13. ver. 1, 2, 3. *there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or Wonder, and the Sign, or the Wonder come to paſs, whereof he ſpeak to thee, ſaying, Let us go after other Gods (which thou haſt not known) and let us ſerve them, thou ſhalt not hearken to the Words of that Prophet, or that Dreamer of Dreams; for the Lord your God proveth you, whether you love the Lord your God with all your Heart, and with all your Soul,* &c.

It is therefore no difficult Matter to judge of the Truth of Miracles, by conſidering whether they have theſe Marks, which ſhow them ſent from God.

From what has been ſaid, it will appear, that the Way not to be deceiv'd by lying Wonders, is to conſider the Principal of the Doctrines they advance; that is, whether it be to deſtroy the true Notion of God, in ſetting up another Supream Power; or in another

another Manner, than Reaſon, and Religion has taught us, or in giving us a new *Meſſias*, or Teacher of Doctrines contrary to thoſe confirm'd to us already by Reaſon, and by Miracles, of whom we have been ſufficiently forewarn'd by the true *Meſſias*, own'd and aſſur'd by the Hand and Power of God.

I know they have told us, that the Criterions of Miracles is not to their Point, as introducing no new Doctrine, and deſtroying old; yet, if we may judge by what Sir *Richard* has publiſh'd, and what Mr. *Lacy* has given the World, it will be ſufficiently evident, that Miracles alone can decide the Controverſie, and fix or confound their pretended Diſpenſation. Sir *Richard* has been pleas'd to defer his anſwering thoſe who require Miracles for the only Proof of a Prophet's Miſſion, which I ſuppoſe he reſerves as a Salve for the Diſappointment of Mr. *Lacy*'s Six Natural Months, and his raiſing Dr. *Emes* from the Dead, of which Mr. *Lacy* himſelf ſeems much to doubt, tho' he has not been ſo fair to acknowledge the *Falſity* of his Six Natural Months Prediction, which were paſt by the Date before his Publication of his *Relation of the Dealings of God with his unworthy Servant* John Lacy, *&c.* Both he and Mr. *Lacy* has not been pleas'd to give us any Marks or Teſtimonials of the *Miſſion*, but what will agree with almoſt all the Impoſtors, and deluded Enthuſiaſts that ever have been; and a great many of them, with the Prophets of the Devil, and the Jugglers of Heatheniſm, and the Tricks of Popery, *&c.* To give us any Marks of the Divine Inſpiration of his Party, that wou'd agree to no Impoſtor or mad Enthuſiaſt, wou'd be ſomething, but till he can do that, we muſt think that there is no Evidence of their *Miſſion* from *God*, but Miracles to confirm their Doctrine, and thoſe to be prov'd by thoſe Marks I have given.

Both ſides allow that the Gift of Prophecy has ceas'd many Hundred of Years in the Church; Sir *Richard*, by his wonderful Zeal againſt the Clergy lays it on their Avarice, Contention, *&c.* but that ſavours too much of Pride, and Malice, and a mani-

teſt

feſt Rebellion againſt the Inſtitution of Chriſt to be look'd on, as any Reaſon; for the worſe the ordain'd Clergy was, the more Occaſion had the Spirit of God which had promis'd to be with the Church to the End of the World, to keep up other Means of preſerving its Glory; and this Argument is the ſtronger upon Sir *Richard*, becauſe he juſtifies the Neceſſity of the Miſſion of his *Tumbling* Prophets, by the Negligence of the preſent Miniſters of the Goſpel. But it ſeems more plain to me, that the Church being fix'd the Neceſſity of frequent Revelation ceas'd, for indeed, it is not to be imagin'd that God wou'd withdraw ſuch a Gift from the Church ſo lately eſtabliſh'd. So that when it is pretended to be reviv'd after 15 or 1600 Years Ceſſation, and that without any manifeſt Occaſion; it is abſolutely neceſſary that the *Miſſion* ſhou'd be prov'd to be of God, by ſuch Miracles, as no Being beneath Almighty cou'd produce; elſe our Incredulity of their Pretences, if real Prophets, wou'd not be faulty, but prudent, ſince we find in all Ages Impoſtors, or deluded Men pretending the ſame Miſſion, and the ſame Meſſage, Judgment, Repentance, and the Coming of the Kingdom of Chriſt, all whom have been prov'd by Event to be Deceivers or Deceiv'd; well therefore did Mr. *Calamy* demand Miracles, as a Proof of their *Miſſion*, which as he obſerves were never deny'd by God to his Prophets, and our Saviour himſelf juſtifies this in *John* 15. 24. — *If I had not done among them the Works which no other Man did, they had not had Sin.* And if the Want of Miracles had juſtify'd the *Jews* in their Diſbelief of our Saviour, ſurely nothing can condemn us for giving no Manner of Credit to our *Self-inſpir'd*, while they not only give us no real Miracles, as Proofs of their *Miſſion*, but fill their their Prophecies with Nonſenſical Tautology, and conduct themſelves as Enemies not Friends to the Goſpel.

Again, if this Diſpenſation was neceſſary, it was in the Popiſh, Idolatrous, and Tyrannick Countries (and ſomething many be urg'd for that *Cevennes*) where

where true Religion is oppreſs'd, and the Profeſſors of it murder'd, and made Slaves of; and not in a Proteſtant Country, that not only enjoys the Purity of the Goſpel it ſelf; but is the Support of the Proteſtant Cauſe abroad, and with more than *Iſraelitic* Zeal pouring out its Stores of Men, and Wealth for the Confuſion of the Enemies of God, and his Holy Religion; where Prayer and Thankſgiving are e'ry day (eſpecially in this great City) offer'd up in every Church to the Divine *Majeſty*; where there is an evident and ardent Piety in Thouſands, ſufficient to ſtop the avenging Arm of Omnipotence. If Five Juſt *Men* cou'd ſave *Sodom*, ſure there is little reaſon to fear the threatned Judgments to this City by our *Pſeudo* Prophets, where ſo many thouſand devout *Chriſtians* are e'ry hour beſieging the Throne of *Mercy*.

In ſhort, were ſuch a *Miſſion* neceſſary or uſeful, God wou'd never ſend a Parcel of *Tumblers* to convince the Incredulous, and promote his Ends; for ſuch I ſhall prove them to be, notwithſtanding their bold parallelling themſelves with the Prophets, whoſe *Miſſion* is confirm'd Divine by the acknowledg'd and undoubted Word of God; telling us without any Ground but a *Metaphorical* Expreſſion of *Jeremy*, and ſome very doubtful Texts, that the Actions of the Prophets were as ridiculous as theirs. The ridiculing the Actions of the truly Inſpir'd Prophets of God to give a colour to theirs, is like a *Jeſuit* in the Time of Queen *Elizabeth*, who in a Book of Controverſie does the ſame with the *Miracles* of the Prophets, the better to make the Legendary Wonders go down with the People. But more of this when we have ſeen ſome of their Wonders and Juſtification.

Miracles of ſmall Moment, ſuch as they relate, will not be ſufficient, ſince thoſe of *Antichriſt* will be of that Weight and Force, as to ſhake even the Elect themſelves. I know Sir *Richard* and Mr. *Lacy* ſuppoſe themſelves on the ſame Foot, with the Prophets of the *Old* and *New Teſtament*; and therefore, that

that since the Scripture has not told us in expreſs Terms, that every one of theſe had *Miracles* for their Credentials, and that many of their Prophecies did not come to paſs, that therefore, they have no need of *Miracles*, or that we ſhou'd expect any Event of their Denunciations and Threatnings, tho' they aſcertain the very day never ſo plainly, and without any apparent Reformation or Repentance of the People ſo threaten'd. But this is begging the Queſtion, and taking that for granted which wants moſt to be prov'd, and is indeed an Argument of their Pride, and Preſumption, but not of their Humility or Miſſion. All that Sir *Richard* therefore draws from Dr. *Blackhall* conduces nothing to his Caſe, unleſs his Prophets, by their *Doctrine*, and *Miracles* give better Proof of their Miſſion from God; in both which we ſhall prove them entirely defective.

Their Miracles will come under our Conſideration of their Motives of believing their Miſſion, and Inſpiration to be of God. I ſhall not take Notice of any out of the *Cry from the Deſart*, tho' all of them are obnoxious to very great, and ſolid Objections, which yet have more to juſtifie them, than thoſe they boaſt of at home. There was ſome apparent Ground to expect a wonderful Help for the diſtreſſed Proteſtants, ſince there was little Expectation of any humane or common Aſſiſtance, but here the Caſe is not in the leaſt Parallel, the Goſpel being here freely profeſs'd, and no Party of Chriſtianity liable to any Oppreſſion in Matters of Religion.

Beſides there ſeems yet another Diſtinction betwixt the Spirit of our Prophets, and that of the *Cevennois*, *Mathew Boiſſier* in the Extract of ſome of his Minutes (*in the Cry from the Deſart*) tells us,

"That after the Peace of *Reſwick*, 1697. he went "to *Loriol* the Place of his Nativity in *Dauphiny*, "where he was invited to go to a Meeting hard by "on the Lord's Day in the Morning. —— *When I came*, ſays he, *to the Aſſembly there, was a Girl, that preach'd with an Eloquence, and Fluency to me moſt admirable*,

mirable, &c. And a little after in the ſame Page. —— *Methought I heard an Angel, ſo charming were the Words, that came from her Mouth; after Prayer ſhe ſet a Pſalm, and tun'd it ſo melodiouſly; then ſhe gave us a Diſcourſe ſo* Excellent, *ſo* Pathetick, *ſo* Well-digeſted, *with that holy Graceſulneſs, and ardent Zeal, that we cou'd not but believe it was more, than Humane that ſpoke in her*, &c.

" Thus *Claud Arnaſſan* of *Montrel* (in the ſame " mad Book) tells us of a Shepherd that kept his " Father's Sheep, and was almoſt an Ideot, being " inſpir'd quoted Texts of Scripture appoſitely, and " all to preſs them earneſtly to a good Life.

There are two remarkable Differences of theſe Spirits to be drawn from theſe two Inſtances. — The *Cevennois* Spirit quoted Texts of Scripture appoſitely to a certain End, our Spirit gives us new Revelations, and troubles not himſelf with the written Word, nay, by one of them tells us, it is corrupted, we muſt have a new Scripture next the Spirit that inſpir'd the Girl with Elegance, Fluency, a Pathos, &c. In ſhort, Fools and Children grow wiſe by Inſpiration there, but our Inſpiration makes Men of Learning and Wiſdom turn Fools, ſpeaking only Nonſenſe, or broken, incoherent Stuff of no manner of Uſe, Meaning, or Edification. Sir *Richard* indeed, is pleas'd to tell us, that *Agitations*, or the Prophecies of the Agitated make a greater Impreſſion on the Hearer, and Beholder, than the remiſs Sermons of the Clergy; but with Sir *Richard*'s Leave I take his Argument to be directly contrary to Reaſon, Firſt, ſince the Words come out of the Mouths of the Agitated ſo broken, that they are forc'd to be wrote down, and then read aloud to be underſtood, by which Means they not only ceaſe to have that awful Force of coming immediately from the Mouth of God, ſhou'd we grant them inſpir'd by him, but alſo want the Force of a common Sermon: the ſolemn Appearance, and grave, and zealous Delivery give Weight to the Diſcourſe. If repeating or reading a Prophecy be of ſuch Force, and pathe-

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tick Energy, certainly the Repetition or Reading of one of the Prophecies of the Old Law, whoſe Authority is not doubted, muſt be of far greater Force. Thus any pious Diſcourſe founded on the Word of God, and his known Laws and Precepts, with Connection, Diſpoſition, and Order deliver'd by an Eſtabliſh'd Miniſter of that Word of God muſt be of more Energy, and more touching to any People in their Wits, than a Rhapſody of Words without Head or Tail, endleſs Tautologies, and repeated Impertinence.

Laſtly, The *Agitations* themſelves can move nothing but Laughter, or Abhorrence. For the beating like a Drum, ſtrange Diſtortions, and the like, reſemble too much the Jugler's Tricks, to cauſe any ſerious Thoughts in the Hearers, or Beholders.

This brings me to the Motives, and Proofs of the Belief in their divine Miſſion, and Inſpiration. The Evidences therefore which Sir *Richard* has receiv'd that this is the Voice of God, ſhall be firſt run over, for they ſcarce admit of a long Conſideration. *And thoſe Evidences* (ſays he, *page* 89.) *do ariſe from the Operations and Effects wrought by it: which are either of the Graces of the Holy Spirit wrought powerfully in the Hearts of thoſe, whom he has call'd into this Diſpenſation. Or of his Gifts; to wit theſe, that follow: The Gift of Prayer, and Supplication; the Gifts of Exhortation, of Prediction, of Languages, of diſcerning the Secrets of the Heart; the Gift of Miniſtration of the ſame Spirit to others by laying on of Hands; and the Gift of Healing.*

Sir *Richard* in the next Paragraph, tells us, *That he is none of the Inſpir'd, not even of the loweſt Claſs*, and wou'd have that Excuſe for not anſwering for all the outward Profeſſors of this New Diſpenſation, as to the Communication of the ſanctifying Grace of God, becauſe he cannot pretend to know their Hearts. And yet he brings this for one of the Evidences that he has receiv'd, the that they are Voice of God, which entirely depends on the Heart, which he does not pretend to know. The Effects he

ſuppoſes he has obſerv'd are very precarious, and ſubject to great Hypocriſies; Want of Power, Obſtinacy, Enthuſiaſm will ſupply the ſanctifying Grace of God, and challenge from a credulous Beholder as magnificent Expreſſions, as Sir *Richard* beſtows on thoſe Appearances which he has obſerv'd among the Prophets, the whole Merit of which depends on the Heart, and not Actions, and cannot therefore be any Evidence at all of their Coming from God, unleſs they cou'd give us a Knowledge of their Hearts, and Intentions, which ev'n ſuch a Believer, as Sir *Richard* does not pretend to. But for fear of putting the Matter of Fact out of Doubt in the particular Charges he enumerates, he tells us, *That the Naming of Names in Print, upon ſuch an Occaſion, is making too bold with his Friends*; He has the ſame odd Expreſſion before, *p.* 74. *This is Matter of Fact, tho' I have ſpar'd Names out of Reſpect.* But with Sir *Richard*'s Leave, he does not write like a Champion of the Denouncers of Judgments, and the Meſſengers of ſuch News as the ſpeedy Approach of Chriſt's Kingdom on Earth; when he has that Reſpect to Perſons, as to prefer an odd Complement to them to the publick Satisfaction, and ſtronger Confirmation of his Argument; for that there has been any ſuch ſeeming Alteration as he pretends, relies entirely on his Veracity and Infallibility 'till the World is made Judge of the Conduct, and Actions of the Perſons thus urg'd as Examples of this firſt Evidence; which thus depending on the Heart, and being ſo difficult to be diſcern'd from Hypocriſies by the Actions, and his Refuſal to expoſe the Names of theſe Converts to a Scrutiny, leaves him without Excuſe for declaring this to be the Voice of God on ſuch very fallacious, and precarious Grounds. That this ſeeming Contempt of the World, the Love of God and Hatred of one's ſelf, a voluntary Separation from the Pleaſures of this Life, *&c.* ſeems a plain Banter on us by Sir *Richard* may be viſible to any one, who remembers that two Pages before that he cou'd not pretend to know the Heart,

Heart, for how can he know, Whether any one of theſe Things were real in any one of theſe Perſons he ſecretly aims at; as for *Tertullian*'s Argument of the Primitive Chriſtians, it is of no Uſe to him, becauſe he appeals to the Publick Dealings of the Chriſtians, and thoſe Changes all knew, and obſerv'd, but Sir *Richard* to thoſe of Perſons in *Nubibus*, whom he dare not name for fear of making too bold with his Friends. *Sabatai*, whoſe Hiſtory I have given you, refus'd offer'd Wealth, pretended, and did the Acts of great Humility, and yet, I believe, Sir *Richard* will not inſiſt, that he had a Contempt of Riches, or was really humble. Any one that has been converſant with the Popiſh Books, eſpecially thoſe of Mental Prayer, and the Writings of *Thereſa*, and ſome others, know that theſe Words of the *Love of God, and Hatred of one's ſelf, and a voluntary Separation of the Soul from the Pleaſures of this Life, from coveting the Honours and Riches of this World, a full Contentment in the Want of humane Conſolations, and Joy in Hardſhips, and Contempt*, &c. *Nay, an abſolute and entire Union of the Soul with God, and the like*, are frequent amongſt the Recluſes of the *Romiſh* Church; and yet, I ſuppoſe, Sir *Richard* will not infer that they cou'd not poſſibly proceed from an Evil Spirit; or that indeed they cou'd not poſſibly but proceed from the Spirit of God, which is the plain *Engliſh* of what Sir *Richard* ſays. There is a Story not long ſince printed, which gives an Account of an Evil Spirit, that in the Shape of an Angel of Light appearing to a young Man in one of the *Daniſh* Iſlands, and taught him to pray, and made Prayers for him of wonderful Import, and directed all ſo appearingly to the Honour of God, and Religion, that many followed him, yet the Event prov'd it to be an Illuſion of *Satan*, to deſtroy the Order and Government of the Church, to viliſie, and render the Clergy uſeleſs. For the *Devil* to gain any Credit, and Ground, muſt come in *God*'s Name, or none wou'd receive him; but the End, and Tendency of his Diſpenſations diſcover their

Author,

Author, as in the foregoing Inſtance, where the Gift of Prayer, the Youth was inſpir'd with by the Devil, miſled many, and tended to deſtroy the Miniſtry inſtituted by Chriſt himſelf on his Eſtabliſhing of the Church.

This has a little anticipated Sir *Richard*'s next Evidence of Gifts, and particularly that of Prayer, which he has given no inſtance of in his Book; and all that can be drawn from it, is, that he lik'd the Manner and Zeal of thoſe that pray'd: But I can't take this to be any Evidence at all of their being the Voice of God, and the Matter of Fact depending only on his Judgment, or Degree of Devotion at that time. I think there is no great need of dwelling on either that, or Exhortation, ſince thoſe are no where deſcrib'd as Marks of a Miſſion from God, and ſince they entirely depend on Opinion, and are no more than all Sectaries have ever pretended to at the ſame time, that an indifferent hearer takes it for raving or wandering Madneſs. They have publiſh'd no certain Specimens of either Exhortation or Prayer, that will come near Sir *Richards* Expreſſions, and till then we muſt take this for a *Gratis Dictum*, of no manner of Force or Conſequence. That of Childrens Praying and Propheſying, we find it has been in various Impoſtors, as in that of *Sabatai*: And we find in the *Roman* Legends that St. *Romuald* deliver'd high Points of Divinity as ſoon as he was born, and as ſoon as he was baptiz'd made a Learned Sermon. That St. *Chriſtina* ſpoke without a Tongue, and ſo leſs capable of palming her own Words upon us for thoſe of God, than thoſe who have Tongues. And various other Inſtances, which the Hiſtories of Impoſtors and Saints are full of, and which my brevity denies me to enlarge upon.

As to the Gift of *Prediction*, I think that at this time needs no manner of Anſwer, ſince the publick ſpecify'd *Prediction* of the 29th of *April* has prov'd falſe, we may juſtly queſtion thoſe he inſtances of the opening the Mouths of Perſons to ſpeak under Inſpiration,

Inſpiration, and of fore-telling their Diſturbance, &c. as meer Effects of Imagination or Chance; the general Hate which the Impoſtors lie under, makes them obnoxious to Diſturbances whenever the Meeting is known, and the Folly of the Perſon predicted to ſpeak at ſuch a time under Inſpiration, makes the Events very eaſy, without giving any manner of Proof of the real Gift of Prediction; and all their other Predictions are couch'd in ſuch general Terms, that it wou'd be a hard matter to tell when they are to come to paſs, betwixt this and the Day of Judgment.

His next Proof of their Divine Inſpiration, is the Gift of Tongues, which labours under the ſame Difficulty with the former; for their former Ignorance depends on their Veracity, whoſe Aim in it is to promote the Belief, and on their Scribes, who from any ſtrange Sounds may write down *Greek*, or *Latin*, or *Hebrew*, tho' the Inſpir'd ſpoke never a Word of it; and it is no difficult Matter for *Marion* or *Facio*, Men of no unexceptionable Characters, to combine together to write the ſame thing in either *Latin* or *Greek*, tho' the Inſpir'd had not ſaid a Syllable of it; and Things that are ſo liable to Deceit and Abuſe, can bring but little Teſtimony of the Veracity of their Miſſion from God, who has always taken care not to leave Men ſo deſtitute of knowing his Meſſengers, and of enſnaring them, for want of ſufficient Evidence to the rejecting them. This makes it evident, that the Tongues which Sir *Richard*'s Prophets ſhou'd ſpeak, ſhou'd be ſuch as are mention'd in the 2d of *Acts*, on the day of *Pentecoſt*, and not that mention'd in St. *Paul*, 1 *Corinth.* x. 1. v. which St. *Paul* argues againſt as uſeful only to themſelves, and to no other; for Sir *Richard*'s Prophets Miſſion is not acknowledg'd, nor their Gifts free from Suſpicion of Impoſtors; the Languages therefore they ſhou'd ſpeak, if any ſhou'd be ſpoke on this Occaſion, as in the fore-mentioned place of the *Acts*, v. 6. *Now when this was noiſ'd abroad, the Multitude came together, and were confounded, becauſe that every*

Man

Man heard them ſpeak in his own Language. 7. *And they were all amaz'd and marvelled, ſaying one to another, behold, are not all theſe that ſpeak* Galileans. 8. *And how hear we every Man in his own Tongue, wherein we were born.* 9. Parthians, *and* Medes, *and* Elamites, *and the dwellers in* Meſopotamia *and in* Judea, *and* Cappadocia, *in* Pontus *and* Aſia. 10. Phrygia, *and* Pamphilia, *in* Ægypt, *and the Parts of* Lybia *about* Cyrene, *and Strangers of* Rome, Jews, *and* Proſelytes. 11. Cretes *and* Arabians, *we do hear them ſpeak the wonderful Works of God.*

Here are at leaſt fourteen different Languages ſpoke at once in the ſame Words; this was indeed the Work of God, and above the Power of all other Beings. But where the wonder is that a Man ſhou'd blunt out half a dozen *Greek* Words, is what I cannot conceive. It is plain from hence, that the Cauſe of the Apoſtles receiving the Gift of Tongues on the *Penticoſt*, was to preach to the People of divers Nations at once, and ſo make them underſtand the wonderful Works of God; the Miracle of e'ry ones hearing them in their own Language, was enough to confirm the Doctrine they taught to be of God. And the Event was anſwerable, for in the 41ſt ver. of the ſame Chapter we find *about three thouſand Souls added unto them.* But we find no ſuch Harveſt as this among our Prophets, if they are ſo aſſuming as to put themſelves on the ſame Foot, with the Apoſtles in their Gifts, Graces and Miſſion, why are they leſs ſucceſsful with their Tongues, Agitations and Prophecying? The Caſe is plain, there cou'd be no Juggle in the Languages of the Apoſtles, e'ry Man judg'd that heard them; whereas, here we depend on the Veracity of the *Scribe*, whether the pretended Inſpir'd ſpoke *Greek*, *Latin* or *Hebrew* or not, and on the Inſpir'd themſelves, whether they did not underſtand any thing of thoſe Tongues before. Next, as the Gift of Tongues were given to the Apoſtles to make them be underſtood by all Nations and Languages preſent, ſo the Gift of Tongues of our Prophets (pardon the Abuſe of the Word) is directly

directly contrary to that given by God, viz. to hinder them from being understood. Nay, they are worse, and more absurd than the Papists, who only pray in an unknown Tongue; and tell us, that letting the Mind go with the Intention of the Priest, is sufficient for the Layety; but here our Sparks will Prophesie in an unknown Tongue. Nay, Sir *Richard* is pleas'd to authorize the Papists in what all the Protestant World has condemn'd them, for he will seduce it from Scripture, that the Inspir'd Christians of the Apostolick Age pray'd after in a Tongue unknown to themselves, that is, pray'd for they knew not what. I always thought, that to pray to Edification, he that pray'd, shou'd elevate his Soul with his Words, but how that can be when he knows not what he says, I cannot conceive but Sir *Richard* is so fond of any doubtful or obscure place of Scripture, that he will rather wrest it to an Absurdity, than yield himself to those Texts that are as clear as the day. Which I think it is no small Proof that he is writing for, and is directed by the Spirit of the Prophets of *Baal*, and not of the Lord.

I am extreamly surpriz'd and scandaliz'd at Sir *Richard*'s Discourse, *pag.* 92. Where he brings Mr. *Facio*, and himself repeating the Epigrams of bawdy *Martial*, the Mysteries of the Polytheism of *Ovid*, the Atheism of *Lucretius* and the ludicrous Excellencies of *Virgil*, the Criticisms of *Cormedy*, the Invectives of *Cicero*, the Smattry of *Juvenal*, the Flatery of *Pliny*, to be english'd by the Spirit of *God*, seems either downright Madness or Blasphemy. Sir *Richard* is so free with Mr. *Mason* to impute his Expectation of the same thing, as the Coming of Christ's Kingdom on Earth, to his Indisposition of Mind, but I think to suppose his Mr. *Facio*'s, and Mr. *Lacy*'s Whimseys to the same Cause, is the most civil excuse we can make for their unaccountable and unjustifiable Transactions, his mixing things Sacred and Prophane, and calling the Spirit of God to construe bawdy Poets. But does really Sir *Richard* imagine this is, or can be any manner of Proof of their having the Gift of

Tongues, that was just now a Faculty of Speaking and Praying in Words they do not understand; now 'tis the rendring *English* the prophane Poets and Orators, as if his Spirit did better understand the *Ethnic* Authors, than the Words of Grace and Sanctification, a plain Evidence that he is the Oracle of *Delphos*, not of *Jerusalem*. Does Sir *Richard* believe what he says himself, what he prints with his Name to it, and yet wou'd not have us think him as far gone as Mr. *Mason*, or as much deluded by pretending to see plainly into Texts that are obscure, and very much controverted in his Sense, and which in that Sense have led many Men, Pious and Learned into strange Visions of Imaginary Things, which never came to pass.

Of the same Batch is his Account of Mr. *Dutton*, and his *Hebrew*, and therefore will fall under the same Answer. Before I leave this Head, I must show you, that this speaking unknown Languages, is look'd upon by the Exorcists to be a Mark of the Parties being really possess'd by the Devil; and the false *Latin*, and want of answering in *Greek*, was look'd upon by the most sober of *Loudun*, in *France*, as a Discovery that the Possession of the *Ursulin* Nuns of that place was an Imposture; but because I shall have occasion of speaking of that more than *Babylonish* Piece of Villany and Imposture under the Head of *Agitations* I will say no more of it here.

His next Head is, his *so discriminating Instance of the Divine Power of discovering the Secrets of the Heart*. I should perhaps have more Regard to his Solemn Imprecation, did not his pleasant Dealing with the Spirit, be thought Gods in proposing the prophane and lew'd Poets of the Heathens to its Interpretation, much weaken its Credit; or to wave that, did I not believe, that he verily thinks what he says to be true, by being brib'd by an Equivocal Sentence, like the Oracles of *Delphos*, to take what wou'd reach any Man to be really meant only to him. But this likewise depends on both his single Assertion, and the soundness of his Understanding; for the first in Mat-

ters

ters of this Importance has never been allow'd a ſufficient Teſtimony, and the other lies but too much under Suſpition in his admitting theſe Illuſions in ſpight of good Senſe, and the Direction of the Scripture, but let us ſee the Matter of Fact.

That Inſtance 95, 97. of the Spirit's telling a Gentleman, that it approv'd of his Zeal, but that there remain'd much to be purg'd away, and warning him that his Zeal ſhou'd not ſtir his Paſſion, *&c.* Is any thing ſo common, as for Zealous Men to be angry with their Opponents, and even to proceed to Blows, but the Spirit ſays only that his Zeal ſhou'd not ſtir his Paſſion; may that not be without what this Gentleman did. If it had been peculiar to him, it ſhou'd have plainly ſaid that he had been to blame to have come to Blows at ſuch a time, on ſuch an Account; the other is too general to draw ſuch a particular Concluſion from, ſince, perhaps, few of the Company, who ſo far believ'd the Matter as to ſeek a Bleſſing from them, but had been paſſionate in the Defence of their Cauſe, tho' no Blows had enſu'd. What he delivers concerning himſelf, is on the ſame Bottom; for the Words of his Prophet in his Bleſſing, are no more than might have been ſaid to any one that came in his Condition; and that they happen'd to be ſo like his own Thoughts, may eaſily be the Effect of Chance, as we find often in Converſation two People thinking, nay, and ſpeaking of a ſuddain the ſame thing. His next Inſtance is likewiſe in Generals, and like the *Moorfields* Fortune-tellers, being built on the common Accidents of Life, may eaſily and nearly hit any Particular, ſince all are Subject to the like Accidents, as general Diſquiets, Attaques of Enemies, Reproaches, *&c.* and the Followers of this Deluſion, had reaſon to expect ſuch Treatment as Sir *Richard* complains of, and ſince the Bleſſing was ſo obſcure, that neither he nor any one knew the meaning of it, I can't imagine how it came here among the Inſtances of knowing the Secrets of the Heart. I doubt not but thoſe, in which he is not pleas'd to be particular, are of the ſame kind: But

his Inſtance, *pag.* 100. puts me in mind of *Alexander* the falſe Prophet in *Lucian*, who declar'd Oracles to People, they were to write their Demands in Papers ſeal'd up, ſo like this Diabolical Impoſtor, are our Prophets repreſented by Sir *Richard*. For here the Spirit orders each to write down his Prayer of them, and put it in his Pocket, and that then each of them ſhou'd receive an anſwer. This is like the Game of Gheſſing our Thoughts; does God any where in the Scriptures ſhew us ſuch whimſical Proceedings with thoſe he wou'd confirm or convince? But he is not particular in any of theſe, and ſo they muſt paſs among the Crowd of Trifles he brings. He is very pleaſant in his propounding his Domeſtick Affairs, and ev'n making an Attorney of the Spirit of God in conſulting it in the management of *Suits* at Law.

As to his next Gift of the Communication of Spirit, by the Impoſition of Hands, all he has ſaid in anſwering Objections, are far from clearing the Point, or making it Divine. Tho' ſeveral may have had Agitations without ſeeing others, yet it will be hard for him to prove they have been without hearing of them, and thoſe who are ſo far bewitch'd to put Faith in theſe Things, have prepar'd their Imaginations to be ſo effected. There are ſtrange Diſeaſes in the Mind, as have been evident from Hiſtory, and thoſe general, or infectious, I ſhall only inſtance one — At *Abdera* (if I forget not) there was a kind of general Lunacy, which according to our Modern Phraſe we may call Inſpiration; for the People of the place run all up and down as raving, and ſinging, and uttering with various Actions the Voices of *Euripides*'s Plays. So theſe People may be infected with their Converſation, with thoſe that are diſtemper'd with theſe Convulſions nor is it any Argument againſt this Suppoſition, that all that ſee them are not ſo in like manner, ſince in all Infections, ev'n in the Plague the moſt infectious of any Diſtemper, ſome converſe perpetually with the ſick without getting the Malady.

But

But ſuppoſing this to be the Effect of ſome Foreign Agent, I do not ſee how Sir *Richard* can make this the Work of God, ſince there is nothing in it more than Man, at leaſt the Devil can perform. I ſhall firſt prove, there is nothing above the Power of Man in theſe Agitations, by giving you Inſtances from Authentick Hiſtory of the like perform'd by Impoſtors, and then ſee what the Devil has done at *Delphos*, &c. and does now do among the *Weſt-Indians* in their *Paw-wawing*.

Shou'd we grant, that the Prophets of Old were under any Agitations, which the Texts he produces are extreamly far from proving, yet that they were ſuch tumbling, and ridiculous Agitations as our Gentlemen perform, does by no means follow. The Inſtance he gives of the Prophet's going with Horns on his Head to the Palace, does not fall under that Ridiculouſneſs which he ſuppoſes. Prophecy was then an Ordinary Diſpenſation, and Familiar to the *Iſraelites*, and all the Signs which the Prophets us'd were to them ſolemn, and awful from the Practice and Performance of People allow'd to be the Prophets of God and directly inſpir'd; for theſe were not Credentials of their Miſſion, as they are urg'd to be in our *Pſeuda*-Prophets both by Mr. *Lacy* and Sir *Richard*; which he ſeems to confeſs ſince he attributes the ſame to the Prophets of *Baal*. It is Cuſtom that makes Things ridiculous, for the ſame Actions in different Parts of the World are ridiculous, and ſolemn; But theſe *Mountebank* Tricks of beating the *Traveller*, and Whiſtling, and Diſtorting the Body, &c. are here look'd upon as ridiculous, and not therefore proper to convey either the Prophecy, or to prove the Miſſion.

But to prove them not above humane Power we muſt firſt conſider, that the *Montaniſts* had the like Agitations, yet were rejected by the Primitive Orthodox *Chriſtians*. And *Mahomet* himſelf had the Art to make his *Epilepſie* paſs for an Extaſie of Inſpiration.

Loudun is a large Town ſituate between the Provinces

vinces of *Poictou*, *Tourain*, and *Anjou*, and ſeparates them all three, where in the Year 1632. and the ſubſequent Years was acted ſuch a Tragical Farce, as ſhows to what an exorbitant Exceſs of Villany Man can go when abandon'd by Grace, and that under the ſpecious Pretext of Religion.

In this Town was a Nunnery of *Urſulin*, Nuns then poor and neceſſitous, but ſince grown Wealthy by this very Villany, in which they had ſo large a Share. Theſe Nuns prompted by the Malice of their Confeſſor, and their own Inclinations, wrought the Deſtruction of *Urban Grandier*, a Parſon of that Town of Learning, and Politeneſs, above the common Level of the Clergy of thoſe Parts, under Pretence that he had learn'd *Magic* of his Father, and Uncle; and by that Means had convey'd ſeveral Devils into the Bodies of ſeveral of theſe Nuns, who to prove their Poſſeſſion, were, when under Exorciſm in Agitations as great if not greater than any I have yet read of among the Prophets; and anſwer'd in *Latin* to the Queſtions ask'd by the Exorciſt, pretended to tell what was done by the abſent, and to declare to People their ſecret Sins. Which amount to near the Number of Gifts from the Devil, which our Prophets pretend to from God, and they gave as great Teſtimonies of their healing them to the vulgar Eye, ſo as to carry on the Cheat to the Deception of Hundreds, and the Deſtruction of many, 'till the ſpreading the Evil thro' many Parts of *France* drove the Danger ſo high, as to make many concur in the Suppreſſion of this Impoſture.

I ſhall not detain the Reader with an Account of the Particulars of this Hiſtory, which he may find in a Book call'd the *Devils of* LOUDUN; I ſhall only give an Inſtance or two out of that Book of the Agitations of theſe Nuns, which were purely the Effect of Practice, and Cunning, and paſt for preternatural in the Eye of the People, and yet what exceed thoſe, which our New Prophets attribute to a ſuper-natural Agent, nay, to Omnipotence it ſelf.

Devils of LOUDUN, p. 23. *The Superiour had no ſooner diſcover'd*

discover'd the two Magistrates, but she had violent Commotions, and perform'd strange Actions; she made a Noise which was like that of a Pig, she sunk down into the Bed, and contracted her self into the Postures, and Grimaces of a Person out of his Wits. And *Pag.* 24. *The Lay Sister had also several Convulsions, and the Motions of her Body seem'd very extraordinary.* And P. 28. he tells us of great Tremblings in the Hands, and Arms of the Lay Sister. And the same Page —— *The Superior had at first great Convulsions in their Presence, she thrust out her Tongue, she foam'd, and froath'd at the Mouth, well nigh as if she had been really in a Fit of Madness, or tormented by an evil Spirit.* And P. 29. *After she had made this last Answer she recover'd her Natural Condition; Her Countenance was also pleasant, and calm, as if she had not undergone any extraordinary Agitation.* This is very remarkable, because this is instanc'd as a Proof, that the Prophets Agitations are from above, because they are easie, or rather more vigorous after, and for their Agitations. *Ibid. She was ask'd, whether she remember'd the Questions which had been put to her, and her Answers? She reply'd, No.* And *P.* 42. *The Exorcist ask'd her again if she remember'd, what had pass'd during her Convulsions, No, said she, I do not remember any thing.* This is likewise urg'd in behalf of the Agitated, that they know not, when the Agitation was over, what they had said under the Operation of the Spirit; so patly agree these suppos'd possest by the Devil, and those suppos'd inspir'd by God! *Page* 41. *She had great Convulsions while* Barre *said Mass; her Arms, and Hands were distorted, her Fingers were half shut, her Cheeks seem'd to be much swoln, and only the Whites of her Eyes to be seen.* P. 48. —— *The possess'd had again several Convulsions, in one of which she rais'd her self above the Couch, her Head was also presently supported by a Nun, and her Body by those that stood neareſt to her, by whom it was affirm'd, that she rais'd her self so high, as ev'n to carry her Hand near the Beam of the Cieling, without touching the Bed but with one Foot, which was seen but by a very few Persons. After these Convulsions which had been long and violent, she*

seem'd

ſeem'd no more concern'd, than ſhe was before, &c. P. 99. *Then he began the Exorciſms, and Adjurations, and at the ſame Time ſhe made a Contorſion of her Body, which ſeem'd very frightful, her Hands, and her Feet were alike turn'd outwards, and after that the Palms of her Hands and the Soles of her Feet were join'd very cloſe to one another; all her Limbs return'd to their former Condition, and then ſhe roſe up*, &c. To theſe I ſhall only add one more before the Duke of *Orleans*, whom the Fame of this Poſſeſſion had brought to *Loudun*, May 1635. —— P. 203. "That His Highneſs went preſently to the "Convent of the *Urſulines*, where being at the Grate, "and being inform'd by them of their Condition, "Siſter *Agnes* ſeem'd a little troubl'd, and made "*ſome Tremblings*, which ſhow'd the Preſence of the "firſt of the four Devils, which poſſeſs'd her named "*Aſmode*, when it was reſolv'd to exorciſe her pre-"ſently, and that *Aſmode* delay'd not to diſcover his "greateſt Rage, ſhaking divers times the Maid "backwards and forwards; and making her batter, "as a Hammer with ſo great Quickneſs, that her "Teeth craſh'd, and her Throat made a forc'd "Noiſe; that during theſe Agitations, her Counte-"nance became ſo altogether chang'd, as not to be "known, her Looks furious, her Tongue prodigi-"ouſly great, long, and hanging down out of her "Mouth, livid and dry, to that Degree, that the "Want of Moiſture caus'd it to ſeem all rough, and "ſhaggy, without being in the mean while any "Way preſs'd with her Teeth, and her Breathing "being always equal, *&c.* The full Account is too long for me to inſert, but the Reader may find it in the fore-quoted Book with the Contorſions, Agitations, and of *Elizabeth Blanchard*, a Maid that likewiſe pretended to be poſſeſs'd, tho' no Nun but a Secular, for ſeveral of *Loudun*, and the Parts adjacent had receiv'd the Infection from the Nuns. This is the more remarkable, that it was perform'd before a Prince of the Blood with that Art, that it perſwaded him of the Reality of the Poſſeſſion, tho' the Cheat had been confeſs'd by two of the Nuns under Remorſe of

Con-

Conſcience, and the whole Book quoted proves the Impoſture, and ſome of the After-Actors in it diſcover'd, condemn'd, and puniſh'd.

If any Man will compare what I have given you here out of the *Devils of* LOUDUN, and the whole Matter as there related, will find that our Prophets Agitations, tho' very like theſe of the Nuns, yet are ſhort of the Extraordinary Performance, and therefore if this Poſſeſſion of the Nuns were real, they are of a Piece with thoſe Feats of the Devil; or of no greater than the Activity and Power of an active Impoſtor may perform.

To give a further View how little Dependance there is to be had on thoſe Agitations being ſupernatural, I ſhall not urge again thoſe of the Prophets of *Sabatai Sevi*, already ſeen in the Story of that Impoſtor; but I ſhall give a Tranſlation of *Apuleius*'s Account of what he ſaw a Jugler do at *Athens*, by which we may ſee, that Art and Induſtry will perform Things almoſt incredible to thoſe that only conſider the common Capacities of Men. Tho' St. *Auſtin* tells us, that there were ſeveral People, who after having ſwallow'd ſeveral Things, and kept them ſome time in their Bowels fetch'd up thoſe they had a Mind to, and drew them out as out of a Pouch.

But to the *Athenian* Jugler. —— I have ſeen (ſays he) at *Athens*, a Jugler that has ſwallow'd down his Throat a broad Horſeman's Sword, and that very ſharp; and for a little Price ſoon after ſtuck the pointed End of a hunting Spear into his Guts; while on the Handle of the inverted Weapon a ſoft or ſupple Boy climbs up, and with twining, winding, performs, as I may it, a Sort of bone-leſs Dance, that is, he glided turning round the Handle of the Hunting Spear, whoſe Sheel was ſtuck in the Jugler's Body as if he had no Bones, for in the next Sentence he explains it, and ſays, that one wou'd have taken him for a Snake twining round the Rod of *Æſculapius*.

But it wou'd be endleſs to give a Hiſtory of all things of this Nature, that may be found in Authors of Credit. Mr. *Lacy* in his *Relation of the Dealings of God to his*

unworthy Servant, &c. tells us, that he had been ſometimes carry'd about the Room without any viſible Agent to move him, and without his Conſent, and ſuppoſe from thence it was done by God; but what follows is much more wonderful, and can be ſufficiently prov'd.

A Nation of the *Weſt-Indians* in *New-England* having ſent a Party on an Expedition againſt another Nation that had in ſome adjacent Iſland, paw waw'd to know the Event of the Expedition, the Chief of the Clan was in a long Barn or *Wigwam*, in the middle of which were lighted three Fires at a diſtance from each other; the firſt that had Agitations, or fell into an Extacy was a young Maid, who having for ſome Time been in a Trance, as if dead, came of a ſudden to her ſelf, and declar'd, that they might rejoice their Friends were victorious; after her a Lad about 16 or 18 fell into the ſame, and during the Fit he was born thro' all the Fires, whoſe Flames parted and touch'd him not as he was born thro' them by inviſible Bearers, for no Body preſent touch'd or mov'd him, and after he had paſt the Fires, and was laid juſt by the Legs of the Perſon, who firſt gave this Narration, came to himſelf, and told them that their Friends were beaten and moſt of them cut off; and he had not long told this diſmal News, but ſome, that had been in the unfortunate Expedition return'd, and confirm'd the Matter by letting them know, that their Stratagem being diſcover'd by the Enemy, they only had eſcap'd to bring them Word of their terrible Loſs.

What will Mr. *Lacy* ſay to this? or, will he yet think his Carrying round the Room (if that were more than Imagination) greater than this, where the Motion was as miraculous, and attended with the greater Wonder of the Fire not exerting its natural Force of burning.

The Prophets of *Delphos* has as violent Agitations, and pretended that their Breaſt being full of the God, they cou'd not deliver the Oracle without ſuch Convulſive Struglings; and *Virgil* deſcribes the *Cumæan Sybil* in the like Agitations, in theſe Words.

——— *cum*

——————— *cum Virgo, Poſcere Fata,*
Tempus ait: Deus, ecce, Deus! Cui talia fanti
Ante fores ſubit, non Vultus, non Color unus
Non Compta manſere Comæ; ſed Pectus anhelum,
Et rabie fera Corda tument, Majorq; videri,
Nec Mortale ſonans, afflata eſt Numine quando
Jam propriore Dei, &c.

And a little after.

At Phœbi nondum patiens immanis in Antro
Bacchatur Vates; Magnum ſi Pectore poſſit
Excuſſiſſe Deum: tanto magis ille fatigat
Os rabidum, fera Corda domans fingitq; premendo.

Which Verſes Mr. *Dryden* thus renders into *Engliſh.*

——————— *aloud ſhe cries,*
This is the Time enquire your Deſtinies.
He comes, behold the God? Thus while ſhe ſaid
(And ſhivering at the ſacred Entry ſtaid)
Her Colour chang'd, her Face was not the ſame,
And hollow Groans from her deep Spirit came.
Her Hair ſtood up, convulſive Rage poſſeſs'd
Her trembling Limbs, and heav'd her lab'ring Breaſt.
Greater than humane Kind ſhe ſeem'd to look,
And with an Accent more, than Mortal ſpoke,
Her ſtaring Eyes with ſparkling Fury roll,
When all the God came ruſhing on her Soul.
Swiftly ſhe turn'd, and foaming, as ſhe ſpoke
Why this Delay, &c. Dryden's Virgil.

Struggling in vain impatient of her Load,
And lab'ring underneath the ponderous God,
The more ſhe ſtrove to ſhake him from her Breaſt
With more, and far ſuperiour Force he preſs'd:
Commands his Entrance, and without Controul,
Uſurps her Organs, and inſpires her Soul, &c.
Id. Ibid.

By this time I believe, the Reader will be ſatisfy'd, that our pretended Prophets, nor their Champions have given us no manner of Mark of their divine Miſ-

ſion ſufficient to recommend them to a Man of common Religion or Underſtanding. That all their Gifts depend, as to the Fact on Sir *Richard*'s and Mr. *Lacy*'s Veracity and Infallibility, to confirm which they only bring Imprecations on themſelves, as great or greater than which were us'd by the *Prieſts*, *Friars*, and *Jeſuites*, that were concern'd in the Impoſture of *Loudun*, as any one may ſee in that Book which I have quoted; that St. *Romualdus* ſpoke Divinity as ſoon as born, and preach'd an excellent Sermon as ſoon as Chriſten'd; that the Children prophecy'd in the Impoſture of *Sabatai Sevi*; that Juglers have done more wonderful Things than theſe, and that the Devil of *Delphos*, and *Cumæan Sybil* had the like Agitations; that there is not one Text quoted by Sir *Richard* for the Agitations, that prove the true Prophets plainly to be agitated, or if they were, not at leaſt in ſo comical and ridiculous a Manner as theſe; that thoſe Agitations were no Proofs of their Miſſion, nor urg'd as ſuch. Whence it will follow, that our Prophets are not the Prophets of the Lord, but of *Baal*, not of Chriſt, but of the Devil.

As to their Gifts of Healing, I ſhall only ſay, that none of the Inſtances are concluſive, or agreeable to the Teſts of Miracles, which I have ſet down. The Miracles of our Saviour, the Prophets and Apoſtles were not like his Cure of the Boil; theirs being done in an Inſtant, but this by Degrees, and ſuch ſlow Degrees, that it is more than probable, that it wou'd have went away if Mr. *Lacy* had never ſeen it. The firſt prov'd a ſuper-natural Cauſe, the latter nothing more, than a natural.

I have been ſo long on theſe Heads, that I have but little room left for the other. The Manner of Sir *Richard*'s anſwering Mr. *Calamy* and others, does not look as if he aim'd at Truth, but the ſmothering Objections, and propagating an Error. For in the firſt place, he falſifies Mr. *Calamy*'s Explication of *Joel*, making him explain St. *Peter* by *Joel*, whereas he explains *Joel* by St. *Peter*, by St. *Peter*'s own Words, and takes no Notice of the farther Argu-

ments

ments on that Head, which are not to be anſwer'd; and therefore not taken Notice of by Sir *Richard*; who values himſelf likewiſe on the Inſtances he gives of the Want of Event to ſeveral of the Predictions of the Prophets, and diſtinguiſhes Denunciatory Warnings from other Prophecies; but this very Diſtinction is in *Mr. Calamy*'s *Caveat*. But a Man that prevaricates ſo much in one Particular or two of Moment, as to diſcover an Inclination to cover a Falacy, and avoid the Force of an Argument of Importance; ought to be narrowly obſerv'd in his Account of thoſe Credentials of Fact to which he has ſurrender'd his Faith; the Weakneſs of all which I have ſufficiently demonſtrated. Sir *Richard*'s Inſincerity in his Anſwer is indeed very plain, for he takes here, and there a Piece, omits the Context, and ſo enervates the Argument, that it is the ſame in Sir *Richard*'s Book, as in the *Caveat* where he finds it ſtrong, and entire. This is not the Method of a fair Arguer, or one that aims at the Truth, 'tis directed only to puzzle the Cauſe, as well as the Brain of indifferent Readers. Thus when Mr. *Calamy* gives the Reaſon of the Ceaſing of Miracles and Propheſying; their Neceſſity in the Primitive Times, and the no Neceſſity of it now; he takes no Manner of Notice of the Weight of the Argument, which ſeems to betray a Spirit very liable to be miſled by the Devil, and zealous for his Cauſe.

Thus the rejecting of the Inſtances or Examples brought by Mr. *Calamy*, as not relating to them, is of the ſame Piece, and the ſame Spirit; this, thoſe as well as our fifth Monarchy Men, and Mr. *Maſon* were miſled by the very ſame *Millennium* Notion of the Expectation and ſuddain Appearance of the Kingdom of Chriſt upon Earth, they all have fixt their Times, and been diſappointed. *John* of *Leyden*, *John Naylor*, &c. yet much may be attributed to their ill Reception; the Spirit of Enthuſiaſm was ſpent in the laſt Age too much to return ſo ſoon, and in ſo wild a manner. But had our Prophets had ſuch a Run as the others, if we may judge by all other

things

things in which they reſemble the former; we need not ſcruple to ſuppoſe that this wou'd not have been the only thing in which they wou'd differ from them, But when they are ſo entirely rejected ev'n by the common People, who formerly have been too apt to run into Enthuſiaſtic Whimſies, it is no wonder that they talk of Humility, but their Pride is apparent in their Writings, where they treat the Miniſters with ſo much Scorn and Contempt, as unfit to carry on the great End of the Goſpel.

Our Saviour ſaid to the Apoſtles and their Succeſſours, *Go ye, and teach all Nations, baptizing them*, &c. and that he who hears them, hears him, and who rejects them, rejects him: But Sir *Richard* plainly tells you, that the Work of Calling in the Fulneſs of the *Gentiles*, is not the Work of ſuch as they (the Clergy) but the Prophets *Marion*, *Durand Fage*, *Cavalier*, Mr. *Lacy*, &c.

This being directly level'd againſt the very Words of Chriſt, and his Inſtitution the Clergy, it is plain it muſt come from Chriſt's Oppoſite the Devil, ſo that they muſt of Conſequence be the Prophets of the Devil, and not of God.

Chriſt has promis'd that he will be with the Church to the End of the World, but Sir *Richard* and his Clients the Prophets, will have it that he has forſaken it for 15 or 1600 Years together. For if this Spirit of Propheſying were always neceſſary to the Good of the Church, and the Promotion of the Goſpel, then Chriſt deſerted the Church in ſomething abſolutely neceſſary to the completion of this End, by the Inſtitution of the Church: But if this Gift of Propheſying was not neceſſary for that End, then is their pretended Miſſion ſuperfluous; whence it appears again, that they are the Prophets of *Satan*, not of the Lord.

They are pleas'd to bring as an Evidence of their Miſſion, that the Apoſtles were call'd Mad by Worldlings, &c. and ſince they are call'd ſo now, it puts them on the ſame Foot with the Apoſtles; but I can't ſee the Conſequence, for that wou'd be as

ſtrong

strong a Plea for all mad Men as for them; yet I hope all mad Men are not Apostles? I knew a Poet that told me, that he was one of the Sons of *Homer*, and went about a begging with his Verses; but I told him, that tho' *Homer* was a Beggar, yet it did not follow that all beggarly Poets were *Homers*. The same will hold of them.

If as Mr. *Lacy* and Sir *Richard* avow, the Inspir'd in the Agitations, are only Machines, whose Organs of Speech are so entirely made use of by the Spirit, that he knows not what he utters, 'till he hear it from his own Mouth as Others do, and as the Voice of another, how can he add any thing of his own, which is not inspir'd, and by Consequence cannot be to blame to the Spirit of it urge any Untruth; or how in Justice can the Spirit withdraw it self from him for so doing, when he cannot tell what he utters, and only passively conveys the Words of the Spirit. But if the Agitated can in these Agitations add any thing of their own (as Sir *Richard* says some have, and lost the Spirit for it for a Time) and in the like Convulsions, and Way of Utterance, which is brought as a Proof of their being super-naturally inspir'd, then can all their Inspirations be of no Manner of Proof of their divine Inspiration. But this *ex abundante*.

But to draw to a Conclusion, we may easily discover the Spirit, by which these Gentlemen are acted, when Mr. Lacy *in his last Book, tho' dated on the Day of the Expiration of his Months, without the Event, tho' Sir* Richard *allows that Prophecy to be one of the decisive ones. Nay, he has been so free with the Goodness and Justice of God to lay their Delusion at his Door, for Mr.* Lacy *plainly tells you, that God has misled him if he be misled. But with Mr.* Lacy's *Permission, I think it is no Reflection on the Goodness of God, if Men who have all that God has promis'd them for the walking in the known Way of Heaven, will run after the Devices of their own Hearts, and listen to every false Pretender, and then address to God to direct them by a peculiar and extraordinary Means, when the Ordinary is sufficient such a Seeker of the Lord is deceitful,*

ful, and merits to be deceiv'd, since it is plainly a Provocation of God.

The Marks and Tokens of their Divine Mission has been prov'd to be no Marks and Proofs at all, but what Impostors have had and made use of, and which the Devil's Agents have been furnish'd with. And the aim of their Doctrine and Mission has been shown to look contrary to the Glory of God, and must therefore arise from the Devil. For the casting of Infamy on the Ministers instituted by Christ is to vilify the Institution, and by consequence to weaken and undermine the Religion, which is plainly the Work of Satan, not of God. So that we have plainly seen these Prophets belong to Baal, *and that to consult them is to consult the Devil of* Delphos.

FINIS.

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